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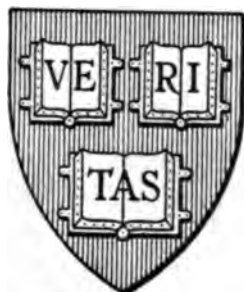
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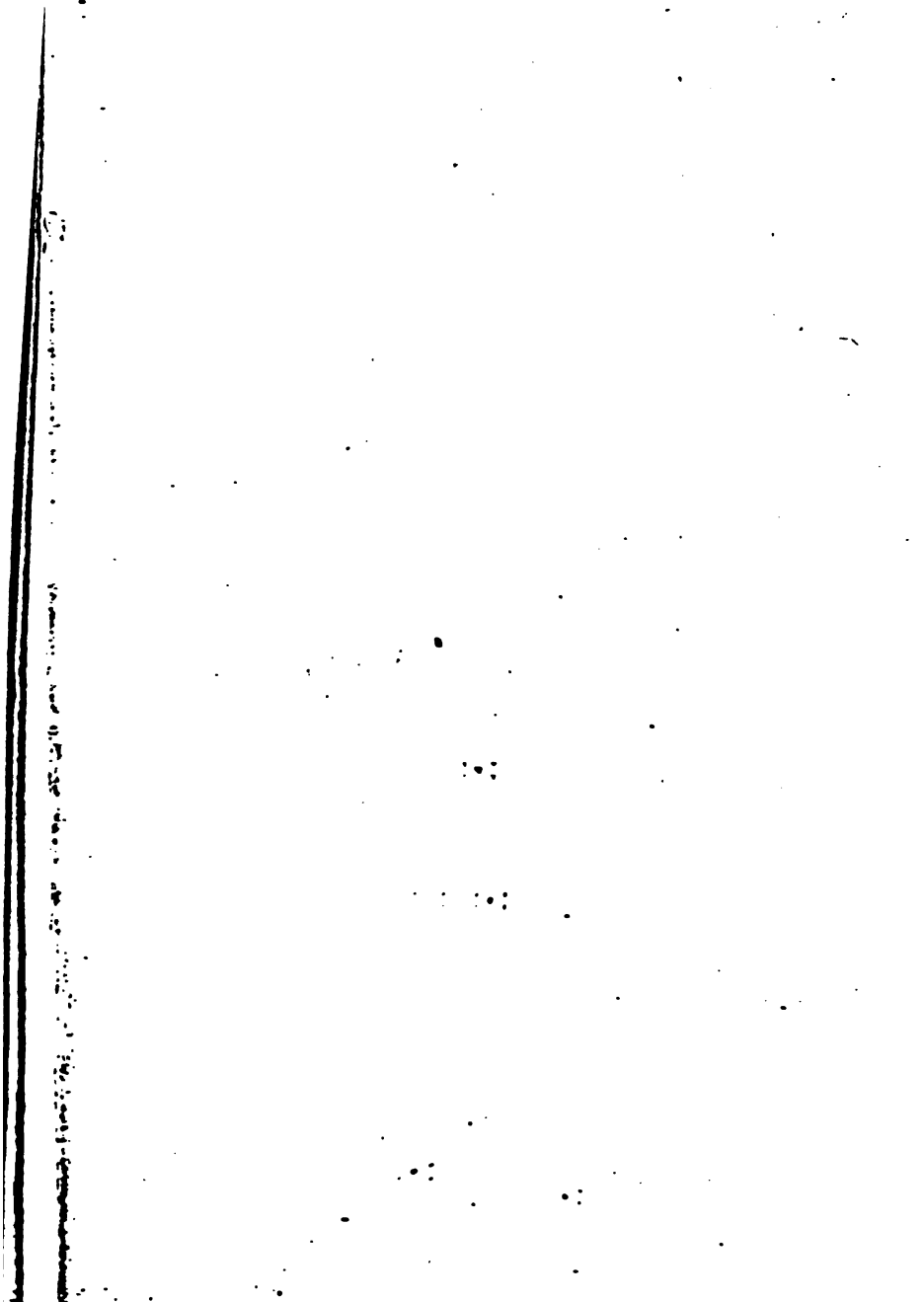




A
READING BOOK
OF THE
TURKISH LANGUAGE,
WITH A
GRAMMAR AND VOCABULARY.

2359
33





READING BOOK
OF THE
TURKISH LANGUAGE
WITH A
GRAMMAR AND VOCABULARY;

CONTAINING A SELECTION OF ORIGINAL TALES, LITERALLY TRANSLATED, AND
ACCOMPANIED BY

GRAMMATICAL REFERENCES:

THE PRONUNCIATION OF EACH WORD GIVEN AS NOW USED IN CONSTANTINOPLE.

BY
WILLIAM BURCKHARDT BARKER, M.R.A.S.,
ORIENTAL INTERPRETER, AND PROFESSOR OF THE ARABIC, TURKISH, PERSIAN AND HINDUSTANI
LANGUAGES AT ETON COLLEGE: AUTHOR OF "LAKE AND FISHES,"
"TURKISH TALES IN ENGLISH," ETC., ETC.

LONDON:
JAMES MADDEN, 8, LEADENHALL STREET.

M.DCCCLIV.

The Author of this work notifies that he reserves the right of translating it.

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1860, July 11
Gray Huma
p. 45

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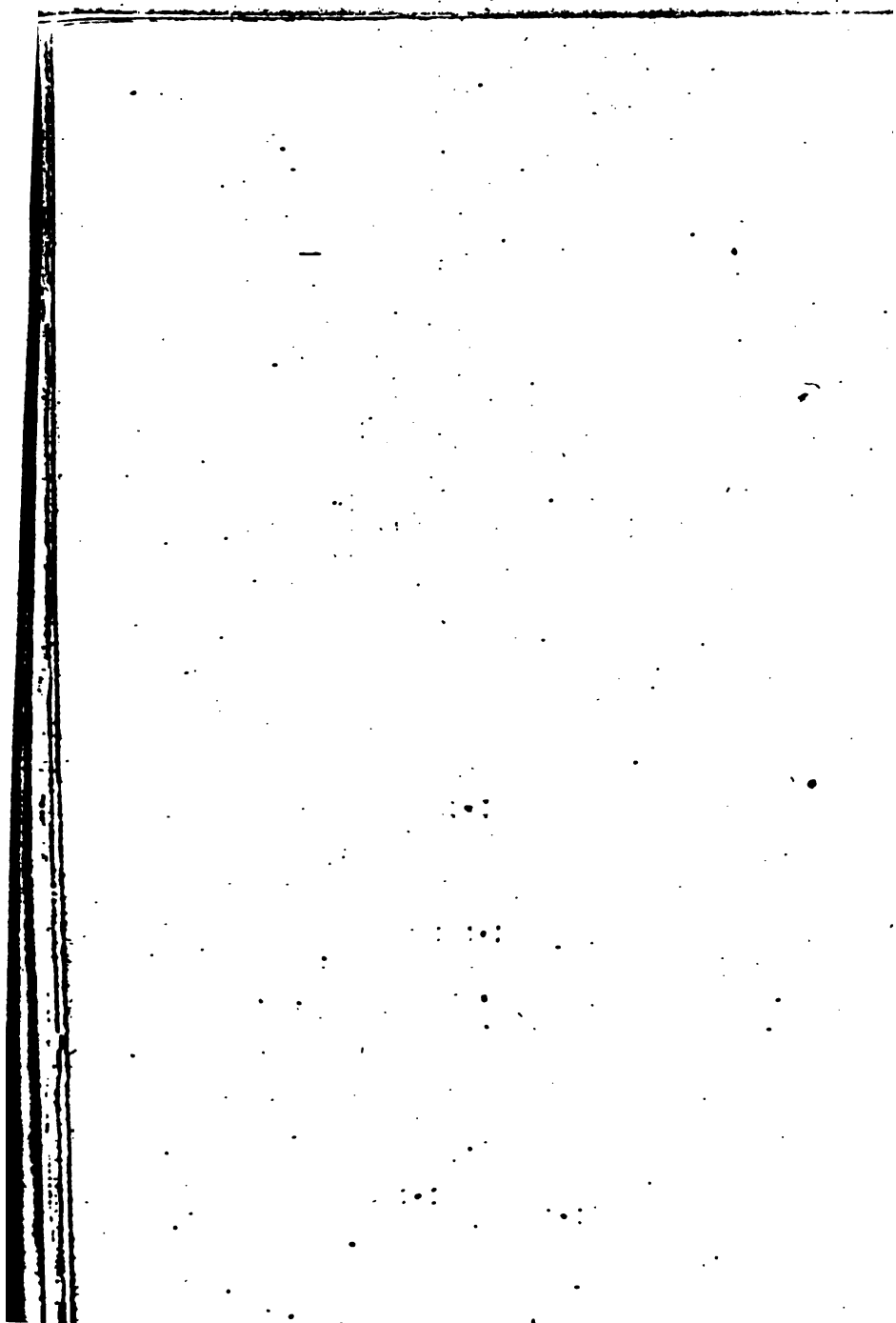
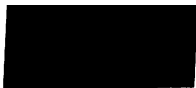
AS A SLIGHT TESTIMONY OF ADMIRATION FOR HIS TALENTS AND ATTAINMENTS,

AND RESPECT FOR HIS CHARACTER,

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BY

THE AUTHOR.



P R E F A C E.

THE object of the present work is to assist the student in arriving at a more intimate acquaintance with the Turkish language than can be acquired by means of the grammars which have hitherto been published, and which are either incorrect or too complex for a general reader.

For a person who aspires to read and write a language with any degree of accuracy, something more is necessary than a superficial knowledge of grammatical rules. He must study its construction and possess a just conception of its organization; and this the author ventures to hope may be effected by following the plan laid down in these pages.

While it is impossible to foresee all the difficulties that may arise in the mind of a student, the author has done his best towards anticipating them, and in this task he has been mainly guided by the remarks and questions put to him by his pupils in the several stages of their progress.

By first presenting a number of simple but necessary forms and rules, he lays a foundation for observations of a more critical nature; by giving a grammatical analysis of every

difficult word, he renders these rules familiar; and by constant repetition, he inculcates them on the memory. By giving a literal translation of each word, he saves the learner much time and trouble; and by presenting the same word in the vocabulary, he lays before the student its root and origin as it would occur in a dictionary.

Doubtless, a great deal more might be written without exhausting the subject; but the author trusts that sufficient has been done to simplify the rules, and bring them within reach of the comprehension of every one—without prolixity, and yet with sufficient diffuseness for every requisite purpose.

It is with much diffidence that the author now lays the result of his experience before the world; but he trusts he may, in some measure, gain the approval of more competent judges, amongst whom there is no one whose good opinion he could more highly value than the distinguished officer to whom he ventures to dedicate this volume.

London, July, 1854.

TABLE OF CONTENTS.

THE ALPHABET, ETC.

NO.		PAGE
[1.]	The Seghir Nūn	1
[2.]	The Turkish Alphabet	3.
[3.]	—Consists of 17 different characters, (33 letters in all) .	3
[4.]	The primary order of the letters	3.
[5.]	Value of the letters	3.
[6.]	The Abjadié	3.
[7.]	Letters that are never joined to those following .	3.
[8.]	Of the letters ا, ع, و, and ف	4
[9.]	Of the Vowel Points— <i>Fatha, Kera, and Damma</i> .	3.
[10.]	Prolongation of the same	3.
[11.]	Vowel Points only used on particular occasions .	3.
[12.]	Of the <i>Tauwîs, Tashdîd, Wasla, Hamza, Jasma</i> and <i>Hadf</i> .	5

OF THE ARTICLE

[13.]	The Turks have no Definite Article	6
---------	--	---

OF NOUNS

[14.]	No distinction of Gender in Nouns	3.
---------	---	----

OF THE DECLENSION OF NOUNS.

[15.]	Affixes taken to form the cases : <i>ال</i> <i>ev</i> , 'a house,' declined .	3.
[16.]	Nouns terminating with a vowel : as <i>أب</i> <i>aba</i> , 'a father,' declined.	7
[17.]	Arabic words sometimes retain their own plural	3.
[18.]	Arabic words sometimes take the Persian form of plural .	3.

NO.		PAGE
[19.]	The change of the غ to ق	7
[20.]	The change of the ك to گ	۳.
OF ADJECTIVES.		
[21.]	The Turkish Adjective invariable, but may be used substantively	8
[22.]	Of the comparative دخی	۳.
[23.]	Another form of comparative	۳.
[24.]	Of the superlative degree	9
[25.]	List of superlative prefixes or expletives	۳.
PRONOUNS.		
[26.]	Pronouns have no distinction of gender	10
[27.]	The Personal Pronouns declined	۳.
[28.]	Of the Substantive Pronoun کندو	۳.
[29.]	Of the Substantive Pronoun اوزر	11
[30.]	کندو declined with the possessive affixes	۳.
[31.]	Of the Demonstrative Pronouns اول، او، او، and او	۳.
[32.]	اشو	۳.
[33.]	Of the possessive affixes	12
[34.]	او declined with one of the above	۳.
	قرداش declined with one of the above	۳.
	Note on the double use of the personal pronoun in the 3rd person	۳.
[35.]	Important changes after the affixes of the 3rd person	13
[36.]	Of the pronominal affix کی	۳.
[37.]	مو	۳.
[38.]	او and او	۳.
[39.]	Of the Interrogative Pronoun کیم	۳.
[40.]	Of تمنعی and نه	14
[41.]	Of ایسه and هر، نه، قدر، نصل، تاج	۳.
[42.]	Of Indefinite Pronouns	۳.

TABLE OF CONTENTS.

xi

SECT.	PAGE
[43.] Of هـ	15
[44.] Table of the Cardinal Numbers	١٦.
[45.] Formation of the cardinal numbers by adding نـ	16
Important note on euphony, and the sounding of vowel points	١٦.
[46.] Of the interrogative ordinal number تا جنـ	١٦.
[47.] Ordinals used adjectively	17
[48.] Of numbers with an affix— برـ declined	١٦.
[49.] Of distributive numbers	١٦.
[50-1.] And their uses.	١٦.
[52-3.] Of fractional numbers	١٦.
[54.] Notation of figures	18
[55.] Of the use of the alphabet for numbers	١٦.

OF VERBS.

[56.] Division of verbs	١٦.
[57.] Of the Simple Verb	١٦.
[58.] Derivative verbs	١٦.
[59.] Model proposed	١٦.
[60.] Table of the formation of Turkish Verbs,—Active, Negative, Impossible, etc.	19
[61.] All conjugated in same manner as the simple verb	20
[62.] Irregularity of some verbs	١٦.
[63.] Of the changes of transitive verbs	١٦.
[64.] Of the Composite Verbs	١٦.
[65.] Conjugation of the Auxiliaries اينـ and اينـ	21
[] Necessitative Mood	23
[] Optative	١٦.
[68.] Conditional	24
[] Imperative	١٦.
[] Infinitive	25
[71.] Participles	١٦.

	PAGE
[72.] Conjugation of Auxiliaries—Gerunds	26
[73.] Verbal nouns	26.
[74.] The dative infinitive	26.
[75.] Examples	26.
Observations on the foregoing table of conjugations	27
[76.] Conjugation of the Verb اولمق with its passive اولمقى	29
[77.] Necessitative Mood	31
[78.] Optative	26.
[79.] Conditional	32
[80.] Imperative	26.
[81.] Infinitive	33
[82.] Participles	26.
[83.] Gerunds	34
[84.] Verbal nouns	26.
[85.] Examples	26.
[86.] Of the other two Auxiliary Verbs	35
[87.] Of the Defective Verb ايم	26.
[88.] Example with adjunct	36
[89.] Negative of ايم—how formed	26.
[90.] Of the Impersonal Verb وار	37
[91.] Indicative mood	26.
[92.] Conditional	26.
[93.] Gerunds	26.
[94.] Of the Negative	38
[95.] Of its imperative	26.
[96.] Of its conditional	26.
[97.] Gerunds	26.
[98.] Conjugation of a Regular Verb	39
[99.] Of the Verb مومك 'to love'	26.
[100.] Necessitative	40
[101.] Optative	26.

TABLE OF CONTENTS.

xiii

page.		page
[102.]	Conjugation of the Verb مؤمك —Conditional	40
[103.]	Imperative	33.
[104.]	Infinitive	33.
[105.]	Participles and Gerunds	33.
[106.]	Verbal nouns	41
[107.]	Of the Passive Verb مؤلمك	33.
[108.]	Of the Negative Verb مؤميك	42
[109.]	Necessitative	43
[110.]	Optative	44
[111.]	Conditional	33.
[112.]	Imperative	33.
[113.]	Infinitive	45
[114.]	Participles and Gerunds	33.
[115.]	the sign of the Negative verb	46
[116.]	Indeterminates	33.
[117.]	Example of the gerund	33.
[118.]	Of Interrogative Verbs	33.
[119.]	Of the Verb used Negatively and Interrogatively	47
[120.]	Of the interrogative particle مي	48
	Summary. — Verbs	33.
[121.]	Of Adverbs	49
[122.]	Of Expletives	33.
[123.]	List of Expletives	50
[124.]	Of Prepositions, Persian and Arabic	51
[125.]	Of Post-positions	53
	I.—Those which form the cases of nouns	33.
[126.]	Of ف the sign of the genitive	33.
[127.]	Of س the sign of the dative	33.
[128.]	Of ي the sign of the accusative	33.
[129.]	The ي is often dropped in MSS., and the termination of a word written يني for يني	33.

TABLE OF CONTENTS.

PAGE

Of Post-positions which form the cases of nouns—

[180.]	I. Of و and ن the sign of the ablative	54
[182.]	Of له or ايله another sign of the ablative	55
[183.]	Of the use of له with the infinitive	55
[184.]	II.—Of Post-positions affixed to the nominative	55
[185.]	III.—Of Post-positions used with the genitive	55
[186.]	IV.—Of Post-positions used with the dative	55
[187.]	V.—Of Post-positions used with the ablative	55
[188.]	VI.—Of Post-positions which take the possessive affix	55
[171.]	Conjunctions	55
[191.]	Interjections	60
[192.]	Of Derivation	61
[193.]	Arabic words with Persian terminations	61
[194.]	Of جي added to nouns	62
[195.]	Of جي added to verbs	62
[196.]	Of لک or لک	62
[197.]	Of ش added to the roots of verbs	63
[198.]	Of حق and جک to express diminution	63
[199.]	Of جه when added to words	63
[200.]	Of لين expressive of diminution	63
[201.]	Of لي or لو expressive of possession	63
[202.]	Of منز expressive of privation	64
[203.]	Of قون or قین and غون or غین	64
[204.]	Of ن or لن , ل , or لن to form verbs from nouns	64
[205.]	Of آنه and ي , Persian terminations	64
[206.]	Of وار , مند and ناک , Persian terminations	65
[207.]	Of اين as a termination to substantives	65
[208.]	Of يد or ايد , Persian terminations	65

SYNTAX.

[210.]	Important rule on two Nouns coming together	66
---------	---	----

TABLE OF CONTENTS.

XV

SECT.	PAGE
[211.] The Persian form used, the (-) <i>keers</i> representing the English genitive case ('s)	66
[212.] Of two names coming together with an adjective between them	67
[213.] Of Arabic and Persian Nouns	68
[214.] Of a Noun of Number with two genitives preceding it	68
[215.] Of the use of the word نام	68
[216.] Of the dative case	68
[217.] Of <i>ایچون</i> and its accompanying noun	68
[218.] Of <i>ایسه</i> and <i>مز</i> , <i>گی</i> , <i>اوزر</i> , <i>ایله</i> , <i>اوتر</i> , <i>ایچون</i> , forming part of the word preceding them	68
[219.] Of the Adjective preceding the Substantive	68
[220.] Of titles	68
[221.] Of numbers with regard to their position as to nouns	69
[222.] A noun remains in the singular with a plural number	68
[223.] The use of the 3rd person singular avoided	68
[224.] The pronoun of the 3rd pers. plural generally understood	68
[225.] Of the pronoun of the 1st person	68
[226.] Of the pronoun of the 2nd person	68
[227.] Of the possessive affix	70
[228.] Of the particle <i>گی</i> , and its demonstrative power	71
[229.] Of its power of appropriation.	68
[230.] Of its specific power as to time	68
[231.] The Verb agrees with the 1st and 2nd persons	68
[232.] But need not be in concord with the 3rd person	68
[233.] The use of the Verb when addressing one or more persons	68
[234.] The use of the Verb when speaking collectively	68
[235, 6.] Of <i>در</i> and its use and disuse	68
[237.] Of the Verb in poetry	72
[238.] Of <i>ایسه</i>	68
[239.] Of <i>ایسه</i> and of <i>د</i>	68

SECT.	PAGE
[240.] Of <i>د</i> added to infinitives	73
[241.] Of the dative infinitive, and of <i>له</i> or <i>إله</i> when joined to infinitives	٧٣.
[242.] Of Participles when declined	73
[243.] Of Conjunctions or Disjunctives	٧٣.
[244.] The Gerund represents a pause in the sentence	٧٣.
Example, with literal and free translation, illustrative of the construction of Turkish sentences; with notes and grammatical references	74

APPENDIX.

[245.] Compound tenses of a Verb (which have been purposely omitted in the body of the work)	
I.— <i>اولمق</i> with the present participle of <i>اوقومتى</i>	77
[246.] II.— „ with the past participle of „	79
[247.] III.— „ with the future participle of „	80

INDECLINABLE GERUNDS.

[248.] Gerunds formed with the present, past, and future participles of Verbs, and the Gerund <i>ايكن</i>	٧٣.
[249.] Gerunds formed by <i>له</i> or <i>إله</i> taking the infinitive. [241]	81
[250.] Gerunds formed by <i>جه</i> being added to the verbal noun	٧٣.
[251.] Gerunds formed by the addition of <i>اول</i> <i>دن</i> and <i>مگور دن</i>	٧٣.
[252.] This form is often curtailed	٧٣.

DECLINABLE GERUNDS.

[253.] Gerunds produced by <i>د</i> being added to the verbal noun	٧٣.
[254.] Gerunds produced by <i>اول دن</i> and <i>مگور دن</i> being added to the verbal noun	٧٣.
[255.] The past, present, and future tenses of a verb, with the gerunds of <i>اولمق</i> , exemplifying the changes of which a verb is capable	83

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TABLE OF CONTENTS.

xix

TALES	PAGE
(28.) The Khoja's indifference	oƒ
(29.) The Khoja beats a cock and reproaches him	oƒ
(30.) The Khoja shams dead	oƒ
(31.) The Khoja at Sür Hisar	oƒ
(32.) The Khoja and the rich jew	oƒ
(33.) The Khoja's sarcasm on external appearances	70
(34.) The Khoja wishes every day was Bairám	71
(35.) The Khoja's honesty in spite of himself and his interests	72
(36.) The Khoja's reply on being asked the loan of his donkey	73
(37.) The Khoja resents the loss of his pelisse on his donkey	73
(38.) The Khoja's donkey braying saves his pelisse from being stolen	70
(39.) The Khoja believes his donkey has become a Cadi	70
(40.) The Khoja's astonishment at the testimony of a donkey being preferred to his	77
(41.) The Khoja fancies himself dead	77
(42.) The Khoja cuts off the tail of his donkey	7v
(43.) The Khoja's present to the frogs	7^
(44.) The Khoja converts three Christians	77
(45.) The Khoja luckily takes a present of figs to the governor of the district instead of beetroot	vv
(46.) The Khoja returns home dry in the rain	va
(47.) The Khoja takes a goose to Timürlane, but eats a leg of it first	^
(48.) The Khoja's decision when Cadi drawn from practical experience	^ƒ
(49.) The Khoja is disturbed by thieves	^ƒ
(50.) The Khoja shoots his own linen, taking it for a thief	^e
(51.) The Khoja mounts his donkey backwards	^o
(52.) The Khoja longs to mount between the horns of an old ox of his	^7
(53.) The Khoja's sarcastic reproach to his wife	^v

XX.

TABLE OF CONTENTS.

TABLE	PAGE
(54.) The Khoja's compassion for a dirty bird of prey	88
(55.) The Khoja wishes to have two shavings for one payment	89
(56.) The Khoja throws himself into the sea	90
(57.) The Khoja is too sharp for the lads of the neighbourhood	90
(58.) The Khoja's treatment of connections	91
(59.) The Khoja's treatment of a tortoise	92
(60.) The Khoja's reply to those who had forgotten him at table, and who afterwards sought his company	92
(61.) The Khoja loses and recovers his horse with a caravan	92
(62.) The Khoja's pun a bad one	93
(63.) The Khoja reprobates the clipping of words	94
(64.) The Khoja's shift at prayer when only half-washed	95
(65.) The Khoja's laziness	95
(66.) The Khoja's poverty and shifts	96
(67.) The Khoja's retort upon an importuning mendicant	97
(68.) The Khoja's tricks and laughs at a troop of softas	100
(69.) The Khoja catches a Cadi drunk, and despoils him of his cloak with impunity	101
(70.) The Khoja's anger and pun on being badly shaved	102
(71.) The Khoja pretends he is a bulbul	102
(72.) The Khoja's learning and excellence	102

VOCABULARY.

Powers of the Roman letters as adopted in this work	1
The system laid down the best to give the learner a correct pronunciation	2
Vocabulary, consisting of nearly three thousand words, with the pronunciation of each word as at present used in Constantinople, with their correct meaning as under- stood by the Turks	3

ERRATA.

PAGE	LINE				
7	11	For	'in or by fathers,'	read	'in or by a father.'
10	28	"	Acc. کندیی	"	کندیی
11	29	"	کندونش	"	کندونش
—	32	"	[31]	"	[32]
12	13	"	گز	"	گز or یگز
—	27	"	آه ال	"	آه الی
14	21	"	هر	"	هر [42]
15	25	"	el-ki dert	"	el-ki dert el-nd-et
17	4	"	التجی آلی	"	التجی آلی
—	12	"	Acc. برین	"	برین or برینی
24	14	"	ایدز گر	"	ایدز or ایدز گر
25	6	Transpose	{ ایتدک ایلدک }	with	{ اینمش ایلمش }
31	4	For	{ اوله جعیدق اولنه جعیدق }	read	{ اوله جفیدک اولنه جفیدک }
32	13	"	{ اوله لر اولنه لر }	"	{ اوله لر or اولسونلر اولنه لر or النسونلر }
35	10	"	ایدم or ام	"	ایدم or دم
39	6	"	is conjugate	"	is conjugated

PAGE	LINE			
40	15	<i>For</i>	مکړه <i>read</i>	مکړه
41	4	"	مژمگین	مژمه گین
47	23	"	کورم می ایم	کورم می ایم
50	21	"	mood of اولمق	mood of ایم
53	19	"	بدري	پدري
—	20	"	'his father' پدرینه	[35] پدرنه his father or پدرینه
—	25	"	کابني اوقورم	کتابني اوقورم
—	29	"	کیمیسني	[253] کیمیسني
54	8	"	کتابي	کتابي
—	21	"	whilst coming	" whilst coming, are coming, coming.
—	23	"	منگړه	منگړه
55	27	"	with the Nom. [134]	" with the Nominative [134] and Genitive.
56	11	<i>Dole</i>	'its own side'	
59	3	<i>For</i>	کویاکه or کویا	کویاکه or کویا
—	16	"	اسمنه اینانلره	اسمنه اینانلره
61	2	"	دني بقالم	دني بقالم
—	7	"	ابرهیم	ابرهیم
—	27	"	'putting his hand,'	" 'putting his right hand.'
73	5	The paragraph commencing	کلمکه وشراب نقصان	belongs to the latter part of [241] and not to [243].
78	15	<i>For</i>	اوقور اوون	اوقور اولن
87	19	"	آلغه	آلمغه

ERRATA.

xxiii

PAGE	LINE				
۱۰۳	23	عجمي	read	عجمي	
۱۰۱	18	مکر	"	مکر	
۹۶	26	is-to-mal i-de-rak,	"	is-to-mal i-de-rak.	
۸۶	19	گلوب اوکوزش ايك	"	گلوب اوکوزش ايکي	
۷۴	17	اولچش	"	اولچش	
۷۲	11	dah-t-ni-mah	"	dah-t-ni-ma.	
۷۰	28	't-ti-ma-sin	"	g-ti-ma-sin.	
۶۲	9	اولديغه	"	اولديغه	
—	15	(it)	"	it	
۵۹	5	بيگ التون استردم	"	بيگ التون استردم	
		I kept asking 1000	"	I kept asking 1000 (pieces of) gold.	
۵۷	6	parae of gold	"	parae with gold	
۵۶	3	آيه	"	آيه	
۵۵	22	ne ga-nah giaké-lim	"	ne ga-ne-ga-ahé-lim	
۴۹	1	قرغان ماجبي	"	قرغان ماجبي	
۳۳	5	ترش	"	ترک	
—	9	ترش	"	ترک	
۴۲	19	ديش لر	"	ديش لر	
۴۰	7	نچون	"	نچون	
—	7	اوکينه	"	اوکينه	
۳۸	9	کندي کندوي	"	کندي کندويه	
۳۱	18	اوقد	"	اوقدر	

PAGE LINE

17 1 For

read

read

17 17 „ Grosse Claus und die „ Der kleine Klaus und der
 klein Claus grosse Klaus.

— 21 „ such were the contradictions „ such were the inconsistencies.



18 19 *Dele* 'Vide note 7, page 7'

ERRATA IN THE VOCABULARY.

9	14	For	e-ls	„	a-ls
24	5	„	ra-sil	read	ra-sil
—	2	„	sin-da-gani	„	sin-di-gd-ni
30	26	„	ta-kel-mak	read	ty-kyl-mak

Notes.—All the (") in the Vocabulary have been omitted for typographical reasons: the Roman characters will suffice to show where they come in.

ELEMENTS OF TURKISH GRAMMAR.

[1.] The Turks use the Arabic and Persian characters, to which they have added the *saghir nân* [], on which three dots are sometimes affixed [] to distinguish it from the Arabic ك *kaf*, and the Persian گ *gef*; but generally no distinction is considered necessary, and a knowledge of the word suffices to direct the reader.

[2.]—THE TURKISH ALPHABET.

Name.	Final.		Medial.	Initial.	Power.
	Connec.	Unconn.			
Alif	ا	ـ	ا	ا	ā, ē, ī, e, and u, according to the vowel-point.
Bē	ب	ـ	ب	ب	b.
Pē	پ	ـ	پ	پ	p.
Tē	ت	ـ	ت	ت	t.
Thē	ث	ـ	ث	ث	th, and sometimes a.
Jīm	ج	ـ	ج	ج	j.
Chīm	چ	ـ	چ	چ	ch, as in 'child.'
Hha	ح	ـ	ح	ح	h, a strong aspirate.
Kha	خ	ـ	خ	خ	k, like the German <i>ch</i> (guttural)
Dal	د	ـ	د	د	d.

TURKISH GRAMMAR.

Name.	Final.		Medial.	Initial.	Power.	✓
	Conson.	Vowel.				
Zal	ذ	ذ	ذ	ذ	z.	
Râ	ر	ر	ر	ر	r.	
Ze	ز	ز	ز	ز	z.	
Zha	ژ	ژ	ژ	ژ	zh, precisely as the French j.	
Sîn	س	س	س	س	s.	
Shîn	ش	ش	ش	ش	sh.	
Sâd	ص	ص	ص	ص	as, s hard.	
Dhâd	ض	ض	ض	ض	dh, d hard, and sometimes z.	
Tâh	ط	ط	ط	ط	tt, t hard, and sometimes d.	
Zâh	ظ	ظ	ظ	ظ	z hard.	
Ain	ع	ع	ع	ع	a, i, u, a soft guttural.	
Ghain	غ	غ	غ	غ	gh, guttural.	
Fo	ف	ف	ف	ف	f.	
Kâf	ق	ق	ق	ق	k hard and palatal.	
Kâf	ك	ك	ك	ك	k.	
Saghîr nun }	ك	ك	ك	ك	n, cerebral.	
Gaf	گ	گ	گ	گ	g hard, sometimes softened into y.	
Lam	ل	ل	ل	ل	l.	
Mîm	م	م	م	م	m.	
Nûn	ن	ن	ن	ن	n.	
Waw	و	و	و	و	o, oo, u, w, and v.*	
Hah	ه	ه	ه	ه	h.	
Yeh	ي	ي	ي	ي	y.	

Lam-Alif, j or l, is simply a combination of j lam and l aly.

* To facilitate the pronunciation of the learner, a small (v) will be placed over it thus, j, whenever the j is sounded as the consonant v.

[3.] The learner will observe that the alphabet consists of only seventeen different characters, to which one or more dots are placed above or below to form the remaining letters—thirty three in all.

[4.] If he follow the order of these primary letters [ا ب ج د, α, β, γ, δ], he will find that they are arranged at first like the Greek, and thus prove their common origin with this language from the Phœnician. Whatever may have been the origin of the Shemitic, Indo-Germanic, and Tartaric languages, it is evident that the invention of letters had but one source.*

[5.] In this order they have a certain value, which is sometimes used to form a word, and a date by which it may be retained more easily in the memory; the order is as follows:—

ا	ب	ج	د	ه	و	ز	ح	ط	ي	ك	ل	م	ن	س
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60
ع	ف	ص	ق	ر	ش	ت	ث	لح	ذ	ض	ظ	غ		
70	80	90	100	200	300	400	500	600	700	800	900	1000		

[6.] In this order the letters are divided into eight barely pronounceable words, *أبجد هوز حطي كلمن سعفص قرشت ثخذ ضظغ*, and which we give here to show how the letters may be joined. †

[7.] There are seven letters, however, ا, د, ذ, ز, ر, ن, and و, which

* It would not be proper here to follow out this argument, but the writer has often thought that he could trace in the Sanskrit characters a remarkable coincidence in form with many of the Roman letters. This may arise from the Phœnician and Sanskrit being both descended from some still more ancient language, which is now lost in the remote ages prior to the existence of either of these languages.

† The use of the *letter numbers* is fast going, if not entirely gone, out of practice, as puerile; but formerly great significance was attached to any combination of letters that express in one or more words an event and a date.

are never joined to the following letter, and when they occur, the word is broken,—that is, the *pe* is taken off, and the second part of the word is resumed unconnected.

They may only be joined to the letter preceding them, as thus exhibited,—انوف, ايمانسزك, انصراف, اعذار, اعتدال, ماشالله.

[8.] The Turkish alphabet is composed entirely of consonants. The letters *ا*, *و*, *ع*, and *ي*, although they sometimes perform the part of vowels, must rather be considered to stand under the first category.

[9.] The place of the vowels is supplied by three marks called *Fatha* (ˆ), *Keers* (˙), and *Damma* (˘). The first consists of a small stroke above the letter, giving the sound of *e*; the second, of a similar one below the letter, giving the sound of *i*; and the third of a small ' like a comma over the letter, imparting the power of *a*.

Es.	Fatha	بد	pronounced	bed.
	Keers	بد	"	bid.
	Damma	بد	"	bud.

[9.] When either of these occurs in conjunction with a letter preceding an *ا*, *ي*, or *و*, the sound of the *fatha*, *keers*, or *damma* is prolonged.

بال *bal* بيل *bil* بول *bul*

But in this case the vowel-points are generally omitted, as the *ا*, *ي*, and *و* are sufficient indications of what vowel sound will be required.

[11.] Indeed, in most cases the vowel points are not inserted, except in quotations from the Koran, or in writing a foreign word or name, and in some poetical works: this causes at first a little embarrassment to the learner: he must accustom himself to pronounce the word as if such vowels did not exist, until he can supply them by a knowledge of the word. This difficulty will vanish by dint of a little practice.

[12.] The Turks also have recourse to other signs in use among Arab writers, which are—

Tamsin	{	(˘) an or en over a final letter, generally the l	}	باباً babā.
		(˙) in		باب bab.
		(˚) on or un		باب bab.

Tashdid (ˆ), this sign doubles the letter over which it is placed; as, تنقص *tanakkus*.

Wasla (˜) implies conjunction, and is placed over the *alif*, which loses its power and becomes mute.

Ex. الملك الحق 'Allal hisab. *Il malak il hak.*

Madda (˘) when placed over an *alif* lengthens its sound.

Ex. آزارش *Asarish*.

Hamza (ˆ) is equal to half an *alif*, and when placed over a (ي) the dots are omitted, as in سائل. It is also used with the *fatha* and *kara* over and below the *alif*.

Ex. تأثير *ta'thir*, اجاب *ajab*.

Jazma (ˆ) or (˚) is placed over a letter to separate the syllables of a word. *چوئل* *chok-luk*, *ایتمشد* *et-mish-dir*.

Note.—When the Arabic article ال occurs before a noun commencing with ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ل, or ن, the *tashdid* is placed over the first letter of the noun, and the article is not sounded.

Ex. بسم الله الرحمن الرحيم *Bism Allah-irrahman irrahim.*

OF THE ARTICLE.

[13.] The Turks have no definite article; for the indefinite article they use the numeral adjective *bir* **bir**, one. They sometimes have recourse to the Persian manner of expressing the article by a *kara* or *kenna* between the nouns.

Ex. **نواله عشق** *Nawale-y-'ushk*, the Lamentations of Love;
گلستان شیراز *the Rose-garden of Shiraz.*

OF NOUNS.

[14.] The Turkish language, like the English, makes no distinction of genders in nouns, except in borrowing an Arabic or Persian word, when they import it as they find it used.

Ex. **والده** *walidah*, a mother.

بنت *bint*, a daughter.

مرد *murd*, a man,

زن *zen*, a woman.

OF THE DECLENSION OF NOUNS.

[15.] Properly speaking there are no declensions, as the word never changes, but takes an affix which gives it the required meaning. Such affixes are, however, so constantly used, that we shall look upon them as forming cases, and treat them as such, to facilitate the comprehension of the students who have accustomed their minds to such form by the study of the Classics.

او *ev*, 'a house.'

SINGULAR.

او *ev*, a house.
او *evin*, of a house.
او *evah*, to a house.
اون *evi*, the house.
اون *evden*, from a house.
اون *evde*, in or by the house.

PLURAL.

اولر *evler*, houses.
اولر *evlerin*, of houses.
اولر *evlere*, to houses.
اولر *evleri*, houses.
اولر *evlerden*, from houses.
اولر *evlerde*, in or by houses.

[16.] If the noun terminates with a vowel, it then takes **یه**, **نگ**, and **ی** in the singular (gen. dat. and acc.), instead of **ش** and **ی**.

بابا *baba*, "a father."

SINGULAR.

بابا *baba*, a father.
بابانیش *babanin*, of a father.
بابایه *babayah*, to a father.
بابایی *babayi*, a father.
باباندن *babadan*, from a father.
باباده *babadah*, in or by father.

PLURAL.

بابالرش *babalar*, fathers.
بابالرش *babalarin*, of fathers.
بابالره *babalorah*, to fathers.
بابالری *babalari*, fathers.
بابالردن *babalordan*, from fathers.
بابالرده *babalordah*, in or by fathers.

This is all that is required to be borne in mind regarding the changes of substantive nouns, when they are purely Turkish.

[17.] The Turks often take an Arabic word, and use it with its own plural.

Ex. **غایبات** plural غایب ; تفصیلات or تفصیل plural تفصیل.

[18.] But they also take an Arabic word and give it a Persian mutation for the plural, as **ضابط**, 'governor,' plural **ضابطان**, 'governors.'

Ex. St. John, chap. i., v. 4, **و حیات آدمیانگ نور** *id*, **و حیات آدمیانگ نور** *id*, 'And the life was the light of men.'

[19.] Both in substantives and verbs [57], those words which have a **ی** change it into a **غ** for the sake of euphony, which is much studied by the Turks to soften their language, and of which more will be said later in this work.

Thus, **قلبی** makes **قلبنی**, and **قلبه**, **قلبنی** in the genitive, dative, and accusative cases singular.

[20.] For the same reason the **ک** is softened into a Persian **گ** (*g* hard).

Ex. كوپك makes كوپك in the inflected (i.e., the gen. dat. and acc.) cases singular.

Note.—As our intention in this work is to speak to the eye as well as to the understanding of the learner, we leave him to observe from the examples given several little things which he will the better recollect, from having used his ingenuity in discovering them. For instance, in looking through the declension of nouns he will see that by the addition of *ler*, the plural is formed.

OF ADJECTIVES.

[21.] The Turkish Adjective is unchangeable.

برگوزل قز *bir güzel kız*, a pretty girl.
 گوزل قز *güzel kızlar*, pretty girls.
 برگوزل اوغلان *bir güzel oğlan*, a pretty boy.
 گوزل اوغلانلر *güzel oğlanlar*, pretty boys.

But if you use the word as a substantive, it takes all the changes of the noun.

Ex. برگوزل, a beauty. Plur. گوزللر beauties, which is declined regularly.

[22.] The Comparative is expressed by the addition of the word دخی (pronounced *daha*.)

Ex. اير *ayr*, good. دخی اير *daha ayr*, better.
 گوزل *güzel*, pretty. دخی گوزل *daha güzel*, prettier.

[23.] There is another mode of forming the comparative much in use, which is by putting the object in the ablative case to precede the adjective.

Ex. بندن اير *benden ayr*, better than me.

سندن گوزل *senden güzel*, prettier than you.

to which we may add اقل بندن *benden azal* and مگر بندن *benden sonra*, 'before' and 'after me,' i.e., 'preferred to me,' or 'coming next to me.'

[24.] The Superlative is formed by putting the words **اڻ** *an*, **پڪ** *pek*, **زياده** *ziadah*, or **غايت** *ghayot* and **ايله** *ghayot ilah*, before the adjective.

اڻ ڪوتو *an koute*, very bad.

پڪ فنا *pek fena*, very bad.

زياده مالو آدم *ziyadeh mallu adam*, a very rich man.

غايت زنگين *ghayot zanguin*, very rich.

غايت ايله دلي *ghayot ilah deli*, very mad.

[25.] Besides the above, the Turks have other methods of expressing the superlative, among which we may notice the following :

آپ اچڻ *ap achik*, quite open, *i.e.*, very open.

آپ اڻ *ap ak*, quite white, *i.e.*, very white.

بم بياض *bam bayaz*, quite white, *i.e.*, very white.

يم يшил *yem yeshil*, very green.

يم ياش *yem yash*, wet through, *i.e.*, very wet.

طوس طوڙي *dos doghri* or *doghru*, quite straight.

طوپ طولو *top dolu*, very full.

دوم دوز *dam daz*, perfectly flat.

قپ قرة *kup kara*, very black.

سم سياد *sem siah*, entirely black.

قپب قرمزي *kup kirmizi*, very red.

قپ قوري *kup kurt*, very dry.

بس بتون *bes butan*, entirely.

ياب يالکز *yap yalinz*, entirely alone; *only*.

صب صاري *sap cari*, quite yellow.

بوم بوش *bam boch*, quite empty.

These prefixes, having no separate meaning, may be called expletives.

PRONOUNS.

[26.] Pronouns are of all genders, and unchangeable in this respect. They sometimes take *ler* as a sign of the plural.

Ex. *بیز* we, *بیزلر* us (i.e., we in particular).

PERSONAL PRONOUNS.

[27.] Admitting them to be declinable for the same reason that we have given regarding the substantive [15], they would take the following affixes in their mutation.

SINGULAR.

	' I '	' Thou. '	' He, she or it '
Nom.	<i>بن ben</i>	<i>سن sen</i>	<i>او or اول ol or o</i>
Gen.	<i>بنیم benim</i>	<i>سنىڭ senin</i>	<i>انىڭ anin</i>
Dat.	<i>بىگا bina</i>	<i>سىگا sine</i>	<i>اگى ayn</i>
Acc.	<i>بنى bini</i>	<i>سنى seni</i>	<i>انى ani</i>
Abl.	<i>بىدىن binden</i>	<i>سنىدىن senden</i>	<i>انىدىن andan</i>

PLURAL.

	' We. '	' Ye. '	' They. '
Nom.	<i>بىز biz</i>	<i>سىز siz</i>	<i>انلار anlar</i>
Gen.	<i>بىزىم bizim</i>	<i>سىزىڭ sizin</i>	<i>انلارنىڭ anlarin</i>
Dat.	<i>بىزگە bizah</i>	<i>سىزگە sizah</i>	<i>انلارگە anlarah</i>
Acc.	<i>بىزى bizi</i>	<i>سىزى sizi</i>	<i>انلارنى anlari</i>
Abl.	<i>بىزدىن bindan</i>	<i>سىزدىن sindan</i>	<i>انلاردىن anlardan</i>

[28.] *كندى* or *كندو* ' self, ' is a substantive pronoun, and thus declined :

SINGULAR.

Nom.	<i>كندى kendi</i>
Gen.	<i>كندىنىڭ kendinin</i>
Dat.	<i>كندىگە kendiyah</i>
Acc.	<i>كندىنى kendini</i>
Abl.	<i>كندىدىن kendiden</i>

PLURAL.

<i>كندولر kenduler</i>
<i>كندولرنىڭ kendulerin</i>
<i>كندولرگە kendulerah</i>
<i>كندولرنى kenduluri</i>
<i>كندولردىن kendulurdan</i>

Note. In this word the و or the ي is used synonymously, according as it may best suit the euphony of the phrase in which it may occur; and to this regard for the softening of sounds we shall have many occasions to refer in the course of this work.

[29.] There is also another substantive pronoun used among the Turkoman tribes,—it is اوزو *asā*, which has the same signification as کندو 'self'

SINGULAR.		PLURAL.	
Nom.	اوزو <i>asā</i> .	اوزولر <i>asālar</i> .	
Gen.	اوزونگ <i>asānā</i> .	اوزولرگ <i>asālarin</i> .	
Dat.	اوزويه <i>asāyah</i> .	اوزولره <i>asālara</i> .	
Acc.	اوزوي <i>asāyi</i> .	اوزولري <i>asāleri</i> .	
Abl.	اوزون <i>asādan</i> .	اوزولرس <i>asālarān</i> .	

[30.] These two, by adding the possessive affixes [33], become pronouns, and may be declined accordingly.

	Gen.	Dat.	Acc.	Abl.
Nom.	SINGULAR.			
کندوم I myself	کندومښ	کندومه	کندومي	کندومدن
کنديگ Thou thyself	(کندونښ)	کنديگه	کنديگي	کنديگدن گشت
کندوسي He himself	کندوسينښ	کندوسينه	کندوسيني	کندوسندن
	PLURAL.			
کندومز We ourselves	کندومزښ	کندومزه	کندومزي	کندومزدن
کنديگر You yourselves	کنديگرښ	کنديگړه	کنديگري	کنديگر دن
کندولر They themselves	کندولرښ	کندولره	کندولري	کندولر دن

DEMONSTRATIVE PRONOUNS.

[31.] The following have no genders—بو *shu*, 'this,' and او *shu*, 'that.' They may be thus declined:—

SINGULAR.					PLURAL.				
Nom.	Gen.	Dat.	Acc.	Abl.	Nom.	Gen.	Dat.	Acc.	Abl.
بو	بونښ	بوني	بونې	بوندن	بونلر	بونلرښ	بونلره	بونلري	بونلر دن

32. [32.] اشو *shu*, 'this,' is indeclinable, and generally used at the

beginning of a letter.—*Ex.* اشو ماه محرم *ishû mah-i-muharrem*, In this current month of Moharrem (such and such circumstances having taken place.)

POSSESSIVE PRONOUNS.

[33.] The separate possessive pronouns which consist of the genitive case of the personal pronouns [27] are seldom used alone, and the following possessive affixes are preferred.

من	me or im, for 'my';	as,	بابام	<i>babam</i> , my father.
ش	n or ia, for 'thy';	as,	کتابش	<i>kitabın</i> , thy book.
*ای	i, for 'his';	as,	قدرتی	<i>kudreti</i> , his power.
کسی	si (after a vowel)	as,	گنسی	<i>gümesi</i> , his ship.
میز	miz or isiz, for 'our';	as,	اویز	<i>evimiz</i> , our house.
تیر	siz or isiz, for 'your';	as,	آتیر	<i>atınız</i> , your horse.
لری	leri or lari, for 'their';	as,	چیزه لری	<i>chizelari</i> , their boots.

[34.] A noun with one of the above pronominal affixes is declinable after the rule for substantives[15].

Ex. او a house, اوم my house, اولرم my houses.

	Nom.	Gen.	Dat.	Acc.	Abl.
Singular	اوم	اومش	اومه	اومی	اومدن
Plural	اولرم	اولرمش	اولرمة	اولرمی	اولرمدن
	قرداش	قرداشش	قرداشه	قرداشی	قرداشدن
Sing.	قرداشش	قرداشش	قرداشه	قرداشی	قرداشدن
Plural	قرداشلر	قرداشلرش	قرداشلرمة	قرداشلری	قرداشلردن

* To avoid the ambiguity which would arise from the use of ای and لری separately, the other forms, ایش and انلری, are often added. Thus, instead of saying ایش, 'his hand' (which might be confounded with the accusative ای, 'the hand') they say, ایش ای *aişin ai*, 'his hand'; انلری کتابلری *anlari kitablari*, 'their books.' The word کتابلری is a good example of this ambiguity, as it may mean either 'the books' (accus. pl.), 'his books,' 'their books,' or 'their book.'

Note.—The ي in this last plural form, *قرداشرینگ*, etc., is introduced to facilitate the pronunciation, and contribute to the euphony.

[35.] After the affixes of the third person, the post-positions *s* and *y* become *نه* and *ني*, instead of *يه* and *بي*, according to [16], and *ن* is inserted in the ablative. *Vide* [130, 131].

	Gen.	Dat.	Acc.	Abl.
کمیسی	کمیستگ	کمیسنه	کمیسنی	کمیسندن
قدرتی	قدرتگ	قدرتنه	قدرتنی	قدرتندن

Note.—It will be seen that the last ي is dropped in the writing: thus, *قدرتگ* and *کمیستگ*, instead of *قدرتنگ* and *کمیستنگ*; this is merely to facilitate the caligraphy, as the ي is always more or less pronounced.

[36.] When the separate possessive pronouns are used absolutely, they take the relative pronominal affix *کي*, which gives them an idea of particularization. *Ex.* *بنم کي* *benimki*, 'my very own,' *سنم کي* *senimki*, 'thy very own.' This *کي* is of Tartaric origin, and we shall have to treat of it more largely in the Syntax.

[37.] When the word *سو* 'water,' takes any of the possessive affixes, the letter ي is introduced between it and the affix, merely for the sake of euphony: for instance, it is easier and softer to say *سویم* *sū-yim* than *سوم* *sūm*; *سویگ* *sū-yig* than *سگ* *sūg*; *سویی* *sū-yi* than *سوی* *sū-i*.

[38.] The same relates to *بر* 'one,' and *هپ* 'all,' which become *برسی* 'one of them,' and *هیسی* 'all of them,' instead of *برمی* and *هپمی* which would be harsh.

INTERROGATIVE PRONOUNS.

[39.] *کیم* or *کم* 'who,' is declinable thus—

	SINGULAR.	
Nom.	<i>کیم</i> <i>kim</i> ,	whom.
Gen.	<i>کیمگ</i> <i>ki-min</i> ,	of whom.
Dat.	<i>کیمه</i> <i>ki-mah</i> ,	to whom.
Acc.	<i>کیمی</i> <i>ki-mi</i> ,	whom.
Abl.	<i>کمدن</i> <i>kim-dan</i> ,	from whom.

	PLURAL.
	<i>کملر</i> <i>kim-ler</i> .
	<i>کملرگ</i> <i>kim-ler-in</i> .
	<i>کملره</i> <i>kim-ler-a</i> .
	<i>کملری</i> <i>kim-ler-i</i> .
	<i>کملرین</i> <i>kim-ler-dan</i> .

[40.] قنغی 'what' are also declinable; the latter is pronounced *hanghi*, and it is sometimes shortened into *hangı* and *hacı*.

	Nom.	Gen.	Dat.	Acc.	Abl.
Singular	نه	نهنگ	نهیه	نهیی	نهدن or نندن
Plural	نلر	نلرگ	نلره	نلری	نلردن

Observe that the *s* is dropped to facilitate the caligraphy, but it is retained in the pronunciation.

[41.] قاج 'how many,' نصل 'how,' and نه قدر 'how much,' may also stand under the category of interrogative pronouns. They are used with هر *her*, 'every,' and followed by ایسه *esse* 'if,' the 3rd person subjunctive mood of ایم, which plays a great part in Turkish composition, being often an expletive [123], but giving peculiar force to the language. هر and نصل are indeclinable by themselves.

- هر کم *her kim*, whoever. ایسه - whoever it may or should be.
 هر نه *her nek*, whatever. ایسه - whatever it may or should be.
 هر نه قدر *her nek kadar*, how much soever (it) may or should be.
 هر قاج *her kac*, how many soever. ایسه - how many soever (they) may be.
 هر نصل *her ndek*, in whatever (way) ایسه - whatever may come or be.

INDEFINITE PRONOUNS.

هر properly belongs to the class of indefinite pronouns, of which we subjoin a list.

کمس <i>kimesh</i> ,	any one.	هپ <i>hep</i> ,	all.
بر کمس <i>bir kimesh</i> ,	a certain person.	هپسی <i>hepsi</i> ,	all of them.
فلن <i>folan</i> ,	such a one (so and so).	هر کمس <i>her kess</i> ,	every one.
بر فلن <i>bir folan</i> ,	a certain person.	غیری <i>ghdiri</i> ,	another.
هپمز <i>hepmiz</i> ,	all of us.	هیچ <i>hich</i> ,	anything.

* قنغی *hanghi* takes sometimes the possessive affixes [vide Tale 61]:
 و بلمز قنغی سیدر *ve bil-mez kan-ghi-si-der*, 'and he knows not which of them it is.'

[43.] The latter (*Alah*) requires a negative after it with the verb.

Ex. اللهي هيچ بر وقتده كمسه گورممشدر. 'No one has seen God at any time;' *lit.*, 'God, at any one time, any one has *not* seen.'
 هيچ كمسه گلمدي. 'No one came at all;' *lit.*, 'Any one did not come.'

[44.]—THE CARDINAL NUMBERS.

بر <i>êr</i> ١	1	اون طوقوز <i>own dōk-kāz</i> ...	19
ايكي <i>ih</i> ٢	2	يگرمي <i>yir-mi</i>	20
اوج <i>ah</i> ٣	3	يگرمي بر <i>yir-mi êr</i>	21
دورت <i>dart</i> ٤	4	يگرمي ايكي <i>yir-mi ih</i>	22
بش <i>besh</i> ٥	5	اوتوز <i>otāz</i>	30
التي <i>alt</i> ٦	6	قرق <i>kirk</i>	40
يدي <i>yed-di</i> ٧	7	الهي <i>al-ê</i>	50
سكز <i>sek-kis</i> ٨	8	الشمس <i>alt-mish</i>	60
طوقوز <i>dok-kāz</i> ٩	9	يتمش <i>yot-mish</i>	70
اون <i>own</i> ١٠	10	مكس <i>sek-san</i>	80
اون بر <i>own êr</i>	11	طوقسان <i>dok-san</i>	90
اون ايكي <i>own ih</i>	12	يوز <i>yāz</i>	100
اون اوج <i>own ah</i>	13	يوز بر <i>yāz êr</i>	101
اون دورت <i>own dart</i>	14	يوز ايكي <i>yāz ih</i>	102
اون بش <i>own besh</i>	15	بيگ <i>bin</i>	1000
اون التي <i>own al-ê</i>	16	اوج بيگ <i>ah bin</i>	3000
اون يدي <i>own yed-di</i>	17	اون بيگ <i>own bin</i> ...	10,000
اون سكز <i>own sek-kis</i>	18	يوز بيگ <i>yāz bin</i> ...	100,000
بيگ سكز يوز الهي دورت منه سي <i>bin sek-kis yāz al-ê dart</i> ...		1854.	

The cardinal numbers are indeclinable, and prefixed to substantives in the singular number.

Ex. **ایکے ہوز آت** two hundred horses (horse).

اوج بیگ عسکر three thousand soldiers (soldier).

[45.] The ordinal numbers, also indeclinable, are formed from the cardinal by adding **نجی** *najî*.

بر one. **برنجی** the first, **ایکے** two. **ایکینجی** the second.

اوج three. **اوجنجی** the third. **دورت** four. **دورننجی** the fourth.

Observe here that the love the Turks have for euphony in their language makes them turn the **ت** into a **ن**, *dârt—dârdânjî*. And in pronouncing **اوجنجی** they introduce almost a whole letter (**و** or **ی**), and pronounce *âwânjî*.*

[46.] The interrogative ordinal number **قاجنجی** is thus used: **بونلرگ قاجنجیسی دوکر ستر** 'Which of (the men in this file) will you

* It is almost impossible to give positive rules for the formation of sounds according to the requirements of euphony; but we will venture on one for the direction of the learner.—When a word commences with a syllable containing a **و** or a *dawma* ('), a **ی** or a *haers* (ـی), the vowels or vowel-points throughout the word (if at the option of the speaker) conform to the first or dominating sound.

اوجنجی would be pronounced *â-âwânjî*, and not *â-âhînjî*.

دورننجی " " *dârdânjî*, " *dârdânjî*.

Thus also, **برنجی** " " *birânjî*, " *birânjî*.

طوس طوغری " " *dos dogh-rî*, " *dos dogh-rî*.

the last vowel conforming to the others preceding it in the word.

قپ قوری would be pronounced *kâp kâ-rî*, and not *kâ-rî*, as written.

یاب یالتر would be *yâb-yâ-lî-nîz*, and not *yâp-yâ-lî-nîz* [25], which is

harsh a ; so on throughout all words of whatever kind, whether x verbs.

b 'In what book are you reading? (or will you read?)' 'The fifth' باشجيسي اوقورسنگز 'The eighth.' سگزنجيسي

[47.] The ordinals are used as adjectives before a noun.

Ex. التجي آلي the sixth squadron.

يدنجي باب the seventh chapter.

When the cardinal and ordinal numbers are used with an affix, they are thus declined:

	'A certain (person).' بري	'The third (person),' 'the third one of them.'
(بري	اوچنجيسي
D	برينگ	اوچنجيسينگ
/	برينه	اوچنجيسينه
	برينه	اوچنجيسيني
Abl.	بريندن	اوچنجيسندن

DISTRIBUTIVE NUMBERS.

[49.] The distributive numbers, which are of constant occurrence, are formed by adding ر to those that terminate in a consonant, شر to those which end in a vowel.

one. بر one by one.
two. ايكي two by two.
four. دورت four by four. [45.]

[50.] In using more than one number, the first only takes the terminations ر or شر.

Ex. اوچر يوز by three hundreds. بشر بيگ by five thousands.

[51.] The use of this termination is to signify 'each,' or 'to each.'
بو ادملره اونر قاون وير To each of these men give ten melons.
بو اوغلانلره برر برر دوگرم I will beat each of these boys—i.e., one by one.

[52.] Fractional numbers are composed sometimes by using one Turkish and one Arabic number.

Ex. برثلث one third. اوچ ربع a quarter. بر ربع.

[53.] To express 'half,' the Turks use the following words: **یارم**, **نصف**, and **بجوق**.

Ex. **نصف گجه** half the night. **یارم ساعت** half-an-hour.
اون بجوق غروش ten piastres and a half; *lit.*, ten and a half piastre.

[54.] Although the Turks write from right to left, they, like the Arabs, note their figures precisely in the same way as Europeans.

[55.] Of their using the alphabet to denote numbers, mention has already been made under [5, 6].

OF VERBS.

[56.] Verbs are of two kinds, Simple or Composite. When simple they are of Turkish origin; when composite they consist of some foreign noun, chiefly Arabic, with one of the auxiliaries. **ایتمک** or **ایتمک** 'to do.' **اولمق** 'to be.' **قیلمق** (used in religious rites, as **نماز قلمق** 'to pray,') and **بیورمق**, used out of compliment to persons of consequence.

OF THE SIMPLE VERB.

[57.] There are only two terminations in **مک** and **مق**, as **گیتمک** 'to go,' **باقمق** 'to see.' But they are both conjugated in the same way, with a difference too trifling to cause them to be thrown into separate conjugations. Whenever the **ک** becomes **گ**, the **ن** becomes **غ**, just as in nouns [19, 20].

[58.] The Turkish language is particularly rich in derivatives which may appear complex, but which, if only studied with a little attention, will prove very simple, as the system is universal and most regular.

[59.] The following table will show at one comprehensive view how the derivative verbs are formed one from the other. We take the hackneyed verb **سوزمک** 'to love,' as the one which admits of all the combinations, although some of them could not be used in the sense in which they here stand. All other verbs may be formed on this model.

[60.]-TABLE OF THE FORMATION OF TURKISH VERBS.

ACTIVE	سۆمك <i>sovmek</i> ,	to love.
Negative	سۆممك <i>sovmemek</i> ,	not to love.
Impossible	سۆممك <i>sovilememek</i> ,	not to be able to love.
CAUSAL	سۆدرمك <i>sovdirmek</i> ,	to cause to love.
Negative	سۆدرممك <i>sovdirmemek</i> ,	not to cause to love.
Impossible	سۆدرممك <i>sovdorekmek</i> ,	to be unable to cause to love.
PASSIVE	سۆلمك <i>sovlunak</i> ,	to be loved.
Negative	سۆلمك <i>sovlunemek</i> ,	not to be loved.
Impossible	سۆلمك <i>sovilelmek</i> ,	not to be able to be loved.
CAUSAL	سۆلدركم <i>sovlurdirmek</i> ,	to cause to be loved.
REFLECTIVE	سۆنمك <i>sovinmek</i> ,	to love one's self.*
Negative	سۆنممك <i>sovinmemek</i> ,	not to love one's self
Impossible	سۆنممك <i>sovinilememek</i> ,	not to be able to love one's self
CAUSAL	سۆندركم <i>sovindirmek</i> ,	to cause to love one's self.
Negative	سۆندرمك <i>sovindirmemek</i> ,	not to cause to love one's self
Impossible	سۆندرمك <i>sovindorekmek</i> ,	{ to be unable to cause to love one's self.
RECIPROCAL	سۆشمك <i>sovişmek</i> ,	to love mutually.
Negative	سۆشمك <i>sovişmemek</i> ,	not to love mutually
Impossible	سۆشمك <i>sovişilememek</i> ,	{ not to be able to love mutually.
PASSIVE	سۆشلmek <i>sovişilmek</i> ,	to be loved mutually.
Negative	سۆشلmek <i>sovişilememek</i> ,	not to be loved mutually.
Impossible	سۆشلmek <i>sovişillememek</i> ,	{ to be unable to be loved mutually.
CAUSAL	سۆشدركم <i>sovişdirmek</i> ,	to cause to love mutually.

* *Sovinmek* signifies 'to be pleased', 'to be happy'; but it is given as an example of the reciprocal form.

[61.] All these verbs are conjugated in the same manner as the simple Verb *مؤمک* 'to love,' [99] except the negative, of which an example will be given further on.

[62.] There are verbs which form their derivatives in an irregular manner, but that is only by reason of the fondness the Turks have for euphony. Thus, when the final letter of the root is *ل*, the passive is formed by inserting *ن* as *بولمتی* 'to find;' *بولمتی* 'to be found;' instead of *بوللمتی*: so again, by changing the *ل* into *ن*, *اوتومتی* 'to read;' *اوتومتی* 'to be read;' instead of *اوتولمتی*, which would sound harsh, and difficult to pronounce.

[63.] The transitive verbs for the same reason change *در* to *ت*, or *د*. *Ex.* *سویلکمک* 'to speak,' makes *سویلتکمک* instead of *سویلدرمک* 'to cause to speak,' which is thought harsh. *اوتومتی* 'to read,' makes *اوتومتی*, instead of *اوتودرمی* 'to cause to read,' which is not so soft to the ear. Finally, by changing *در* to *ر*, when the final letter of the root is *س*, *ش*, *ج*, or *چ*; as *ایچمک* 'to drink,' makes *ایچرمک* 'to cause to drink,' instead of *ایچدرمک*; but these varieties are unimportant, and should not trouble the learner: in the beginning, let him look upon all verbs as conjugated after the models that follow. [65.]

OF THE COMPOSITE VERB.

[64.] We have said that a composite Verb is formed by means of an Arabic or Persian noun, and a Turkish auxiliary; the noun remains unchanged through all the moods and tenses. Thus, in *راعی ایتمک* 'to content,' 'satisfy,' the word *راعی* is the same throughout, giving its signification to the verb *ایتمک* 'to do.' We shall, therefore, proceed to conjugate these Auxiliary Verbs, to which any noun may be added by the learner.

The verb *قلمتی* [54] being hardly ever used, is not here given, but may easily be formed upon the model of the two following auxiliaries, *ایلمک* and *بیورمتی*. [56], is called an auxiliary verb by some grammarians; but it is more frequently used by itself, and being as regular as *قلمتی*, it is also omitted.

[66.] CONJUGATION OF THE TWO AUXILIARIES (ایتمک and ایلمک).

INDICATIVE MOOD.

1st Present¹—'I do.'

THIRD.	PLURAL.		SINGULAR.	
	FIRST.	SECOND.	FIRST PERSON.	SECOND.
ایلمر	ایلمز	ایلمی	ایلمی	ایلمی
ایلمر	ایلمز	ایلمی	ایلمی	ایلمی

2nd Present—'I am doing.'

ایلمر	ایلمز	ایلمی	ایلمی	ایلمی
ایلمر	ایلمز	ایلمی	ایلمی	ایلمی

1st Imperfect—'I did.'

ایلمر	ایلمز	ایلمی	ایلمی	ایلمی
ایلمر	ایلمز	ایلمی	ایلمی	ایلمی

2nd Imperfect—'I was doing.'

ایلمر	ایلمز	ایلمی	ایلمی	ایلمی
ایلمر	ایلمز	ایلمی	ایلمی	ایلمی

1st Perfect—'I did.'			
PLURAL.	SINGULAR.	THIRD.	SECOND.
ایستدیلر	ایستد	ایستد	ایستدی
ایلدیلر	ایلد	ایلد	ایلدی
1st Pluperfect—'I had done.'			
ایستدیلر ایدی	ایستد ایدی	ایستد ایدی	ایستدی ایدی
ایلدیلر ایدی	ایلد ایدی	ایلد ایدی	ایلدی ایدی
2nd Perfect—'I have done.'			
ایتمیشلر	ایتمیش	ایتمیش	ایتمیش
ایلمیشلر	ایلمیش	ایلمیش	ایلمیش
2nd Pluperfect—'I had done.'			
ایتمیش ایدیلر	ایتمیش ایدی	ایتمیش ایدی	ایتمیش ایدی
ایلمیش ایدیلر	ایلمیش ایدی	ایلمیش ایدی	ایلمیش ایدی
1st Future—'I will do.'			
ایده جاکلر	ایده جاک	ایده جاک	ایده جاک
ایله جاکلر	ایله جاک	ایله جاک	ایله جاک

FIRST FUTURE.

SINGULAR.

THIRD.

THIRD.

PLURAL.

THIRD.

2nd Future—'I was about to do.'			SINGULAR.		
THIRD.	SECOND.	FIRST.	THIRD.	SECOND.	FIRST PERSON.
ایتمولر	ایتمولر	ایتمولر	ایتمولر	ایتمولر	ایتمولر
ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر
ایتمولر	ایتمولر	ایتمولر	ایتمولر	ایتمولر	ایتمولر
ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر
[66.]—1st Negative—'I must do.'					
2nd Negative—'I must have done.'					
ایتمولر	ایتمولر	ایتمولر	ایتمولر	ایتمولر	ایتمولر
ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر
ایتمولر	ایتمولر	ایتمولر	ایتمولر	ایتمولر	ایتمولر
ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر
[67.]—1st Optative—'That I may do.'					
2nd Optative—'That I might do or have done.'					
ایتمولر	ایتمولر	ایتمولر	ایتمولر	ایتمولر	ایتمولر
ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر
ایتمولر	ایتمولر	ایتمولر	ایتمولر	ایتمولر	ایتمولر
ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر	ایله ملولر

[68.]—1st Conditional—'If I do.'

FUTURE.		PRESENT.		FUTURE.		FUTURE PERFECT.	
THIRD.	SECOND.	FIRST.	THIRD.	THIRD.	SECOND.	THIRD.	SECOND.
ايدرسه لر	ايدرسه كز	ايدرسك	ايدرسه	ايدرسك	ايدرسك	ايدرسه	ايدرسه
ايله لر	ايله كز	ايله ك	ايله	ايله ك	ايله ك	ايله مه	ايله مه

2nd Conditional—'If I should do.'

ايتسك لر	ايتسك	ايله ك	ايتسه	ايتسك	ايتسك	ايتسه	ايتسه
ايله لر	ايله ك	ايله ك	ايله	ايله ك	ايله ك	ايله مه	ايله مه

3rd Conditional—'If I did or had done.'

ايتسه ايدير	ايتسه ايدكز	ايتسه ايدك	ايتسه ايدى	ايتسه ايدك	ايتسه ايدك	ايتسه ايدم	ايتسه ايدم
ايله مه ايدير	ايله مه ايدكز	ايله مه ايدك	ايله مه ايدى	ايله مه ايدك	ايله مه ايدك	ايله مه ايدم	ايله مه ايدم

[69.]—IMPERATIVE.

ايتسون لر	ايدكز	ايدك	ايتسون	ايت	ايله
ايدون لر	ايدون	ايله ك	ايله	ايله	ايله
ايله سون لر	ايله سون	ايله ك	ايله	ايله	ايله
ايله لر	ايله لر	ايله ك	ايله	ايله	ايله

[70.] IMPERATIVE—'To do.'	{ آیتک ایله مک }	DAIVE IMPERATIVE ⁹ —'To do.'	{ آیتک ایله مک }
Present—'Doing.'	{ آیدر ایلر }	{ آیدن ایلن }	{ Declinable. " }
Past—'Having done.'	{ آیتک ایلتک }	{ آیتش ایلتش }	{ " "
1st Future—'About to do.'	{ آیتلو ایله ملو }	{ آیدرجک ایلیه جک }	{ " "
2nd Future—'About to do.'	{ }	{ آیدرجک اولمق ایلیه جک اولمق }	{ }
IMPERATIVE.....	{ آیتکدن آؤل ایله دکدن آؤل }	{ آیتکدن مئو ایله دکدن مئو }	{ After having done.

[71.]—PARTICIPLES.

[72.]—GERUNDS.¹⁹

ایدریب	ایله یروب	Doing.	ایده	ایله	Doing.
ایدرک	ایله رکت	Doing.	ایدرکن	ایلرکن	Doing.
ایدجک	ایله جک	Whilst doing.	ایدمکین	ایله مکین	Having done.
ایدجه	ایله جه		ایدلو	ایله لو	Since done.

[73.]—VERBAL NOUNS.

Present.	Past.	Future.
ایتمه	ایتک	ایده جک
The action of	The action of having	The action of being
doing.	done.	about to do.

[74.] We have said (see note 9, p. 28) that the Infinitive Mood is turned into a Verbal Noun and declined. When it has thus become a Substantive it may be treated as such, and take the possessive affixes.

ایتمک	ایتمک	ایتمک
the doing.	my doing.	
ایتک	ایتک	ایتک
the having done.	my having done.	
ایدجک	ایدجک	ایدجک
the being about to do.	my being about to do.	

[75.] Instead of declining these, we will content ourselves with a few examples. *See.*

شهادت ایتمه کلدی He came to witness; *kâ*, 'to make witness.'
 بتم دیریم بو ندر This is him of whom I spoke; *kâ*, 'my having spoken.'
 ایدو جکتر نه در What are you going to do? *kâ*, 'your being about to do.'

OBSERVATIONS ON THE FOREGOING TABLE OF
CONJUGATION OF THE VERB ایتکم AND ایلکم 'TO DO.'

¹ The first tense has also a future signification. ایدرم is used for 'I do,' and 'I will do,' equally. It is therefore called Aorist by Mr. Redhouse.

² This is pronounced as it is written, ایدردم *idordim*, for ایدر ایدم *idor idim*, etc.

³ This is pronounced as it is written, ایدیوردم *idioridim*, for ایدیور ایدم *idior idim*, etc.

⁴ In this tense the و is not pronounced, but serves to strengthen the ت preceding it, thus, ایتدم *ettim*.

⁵ This may be written as one word, ایتدمیدی etc., thus omitting the *alif*, but should be pronounced *ettim idi*, etc. This tense may also be thus conjugated:—

ایتدی ایدی	ایتدی ایدگ	ایتدی ایدم
ایتدی ایدیلر	ایتدی ایدگز	ایتدی ایدک

⁶ This is pronounced ایلجک *ailjek* quickly, instead of as it is written, ایلجک *ailicjek*.

⁷ I must confess I do not understand the incongruity of changing the ج into a و, but attribute it to an unestablished orthography, of which there are so many examples in this language. Nor have I been able to discover any rule, as I find frequently one or the other in the same page of any work I take up.

⁸ The ک is softened into a گ, and then melted away in the pronunciation,—*idje-idim*, *idje-idim*, etc., *ailije-idim*, *ailije-idim*, etc.

⁹ It is important to observe this part of the verb, as it is quite as much in use as the common Infinitive. It is formed by taking the infinitive, making it into a verbal noun, and declining it.

ایتمک the doing

ایتمکشد of the doing.

ایتمکه to the doing (which is here called the Dative Infinitive).

ایتمگی the doing.

ایتمکدن from the doing.

¹⁰ This has a future sense also.

¹¹ These two forms are in such constant use that they could not be omitted.

¹² The Gerunds are of constant use, and serve to denote a pause in the narrative.

¹³ The *و* in دیدوکم is introduced for the sake of euphony.

[76.] DECLENSION OF THE VERB اولمق, WITH ITS PASSIVE اولنمق 'To be.'

INDICATIVE MOOD.

1st Present—'I am or will be.'

THIRD.	PLURAL.		FIRST.	THIRD.	SINGULAR.		FIRST PERSON.
	THIRD.	SECOND.			SECOND.	THIRD.	
اولورلر	اولورسنگنر	اولورسنگنر	اولورلر	اولور	اولورسن	اولور	اولورم
اولنورلر	اولنورسنگنر	اولنورسنگنر	اولنورلر	اولنور	اولنورسن	اولنور	اولنورم

2nd Present—'I am being.'

اوليورلر	اوليورسنگنر	اوليورسنگنر	اوليورلر	اوليور	اوليورسن	اوليور	اوليورم
اولنيورلر	اولنيورسنگنر	اولنيورسنگنر	اولنيورلر	اولنيور	اولنيورسن	اولنيور	اولنيورم

1st Imperfect—'I was.'

اولورديلر	اولوردنگنر	اولوردنگنر	اولوردق	اولوردي	اولوردنگ	اولوردق	اولوردم
اولنورديلر	اولنوردنگنر	اولنوردنگنر	اولنوردق	اولنوردي	اولنوردنگ	اولنوردق	اولنوردم

2nd Imperfect—'I was being.'

اوليورديلر	اوليوردينگنر	اوليوردينگنر	اوليورديق	اوليوردي	اوليوردينگ	اوليورديق	اوليوردم
اولنيورديلر	اولنيوردينگنر	اولنيوردينگنر	اولنيورديق	اولنيوردي	اولنيوردينگ	اولنيورديق	اولنيوردم

2nd Future—'I was about to be.'

SINGULAR.	FUTURAL.		FIRST PERSON.
	THIRD.	SECOND.	
اوله جفیدیلر	اوله جفیدک	اوله جفیدی	اوله جفیدم
اوله جفیدیلر	اوله جفیدک	اوله جفیدی	اوله جفیدم

[77].—1st NECESSITATIVE—'I must be.'

اولمور	اولمور	اولمور	اولمور ایم
اولمور	اولمور	اولمور	اولمور ایم

2nd NECESSITATIVE—'I must have been.'

اولمور	اولمور	اولمور	اولمور ایم
اولمور	اولمور	اولمور	اولمور ایم

[78].—1st OPTATIVE—'That I may be.'

اوله لر	اوله لر	اوله لر	اوله ایم
اوله لر	اوله لر	اوله لر	اوله ایم

2nd OPTATIVE—'That I might be.'

اوله ایدیلر	اوله ایدک	اوله ایدی	اوله ایدم
اوله ایدیلر	اوله ایدک	اوله ایدی	اوله ایدم

[79.]—1st Conditional—'If I were or shall be.'

THIRD.	PLURAL.		SINGULAR.	
	SECOND.	FIRST.	THIRD.	SECOND.
اولورسه لر	اولورسه گز	اولورسق	اولورسه	اولورسق
اولورسه لر	اولورسه گز	اولورسق	اولورسه	اولورسق

FIRST PERSON.

2nd Conditional—'If I may or should be.'

اولسه لر	اولسه گز	اولسق	اولسه	اولسق
اولسه لر	اولسه گز	اولسق	اولسه	اولسق

3rd Conditional—'If I had been.'

اولسه ايدىلر	اولسه ايدىگز	اولسه ايدىك	اولسه ايدى	اولسه ايدىك
اولسه ايدىلر	اولسه ايدىگز	اولسه ايدىك	اولسه ايدى	اولسه ايدىك

[80.]—IMPERATIVE.

اوله لر	اوله گز	اوله لم	اولسون	اولسون
اوله لر	اوله گز	اوله لم	اولسون	اولسون

• Also ele-i-nis.

[81.] INFINITIVE—'To be.'	{ اولمق اولمق }	DAHYA-INFINITIVE—	{ اولمق اولمق }
Present—'Being.'	{ اولور اولور }	Indeclinable.	{ اولن اولان }
Past—'Having been.'	{ اولمش اولمش }	"	{ اولدى اولدى }
1st Future—'About to be.'	{ اولمو اولمو }	"	{ اوله جق اوله جق }
2nd Future—'To be about to be.'		"	{ اوله جق اولمق اوله جق اولمق }
INDETERMINATE.....	{ اولدىكن اقل اولدىكن اقل }	Before having been.	{ اولدىكن مىڭر اولدىكن مىڭر }
			After having been.

* This has also a future signification.

† Vide Note at the end of page 34.

[83.]—GERUNDA.

اولوب	اولوب	Being.	اوله	اوله	Being.
اوله	اوله	Being.	اولوب	اولوب	Being.
اوليچ	اوليچ	Whilst being.	اولمچين	اولمچين	Having been.
اولنجه	اولنجه		اوللو	اوللو	Since being.

[84.]—VERBAL NOUN.

Present.	Past.	Future.
اولمه	اولدى	اوله جق
اولمه	اولدى	اوله جق
The action of being.	The action of having been.	The thing being about to be.

[85.] Examples of Verbal Noun.

خسته اولدوم ايجون On account of my having been ill.
اوله جقئر نه طورلو اولور You do not know what you are about to be.
اوله اولمه اولورمي Can such a state (of things) exist?
اوله جق قدر يتش As much as it will be, will suffice.

Redhouse calls this form 'Dubitative,' because he says it also implies doubt.—*Ex.* **اولمشم** 'I have been' or 'suppose that I have been.' **آلدشم** 'I have been cheated' or 'I fancy that I have been cheated.' But this is a *sense* in the signification of words to which few aspire, and into which it is beyond the limits of the present work to enter.

[70.] <i>Infinitive</i> —'To do.'	DATA <i>Infinitive</i> —'To do.'	{ آیتک ایله مگه }
[71.]—PARTICIPLES.		
<i>Present</i> —'Doing.'	Indeclinable. " "	Declinable. ایدن ایله مگه
<i>Past</i> —'Having done.'	" "	{ آیتک ایلمش }
<i>1st Future</i> —'About to do.'	" "	{ آیدو جک ایله جک }
<i>2nd Future</i> —'About to do.'.....	" "	{ آیدو جک اولمق ایله جک اولمق }
<i>Infinitive</i> ²¹ { آیتکدن آقل ایله کدن آقل } <i>Before having done.</i>	{ آیتکدن مگه ایله کدن مگه } <i>After having done.</i>	

[72.]—GERUNDS. 19

ایدوب	ایله یوب	Doing.	ایله	Doing.
ایدرک	ایله رک	Doing.	ایدرکن	Doing.
ایدیجک	ایله جک	Whilst doing.	ایدیجکین	Having done.
ایدیجه	ایله جه		ایدیله	Since done.

[73.]—VERBAL NOUNS.

Present.	Past.	Future.
ایتمه	ایتدک	ایدیجک
ایله مه	ایله رک	ایله جک
doing.	done.	about to do.

[74.] We have said (see note 9, p. 28) that the Infinitive Mood is turned into a Verbal Noun and declined. When it has thus become a Substantive it may be treated as such, and take the possessive affixes.

ایتدک	ایتدکم	my doing.
ایتدک	ایتدکم	my having done.
ایدیجک	ایدیجکم	my being about to do.

[75.] Instead of declining these, we will content ourselves with a few examples. *Ex.*

شهادت ایتدکه گلدی He came to witness; *itt*, 'to make witness.'
 بتم دیدیکم بوندیر This is him of whom I spoke; *itt*, 'my having spoken.'
 ایدیه جکیر نه دیر What are you going to do? *itt*, 'your being about to do.'

[90.] language has, properly speaking, no verb 'to have;' and hence they have recourse to 'وار' 'existing,' which may be conjugated in the following manner:—

[91.] OF THE IRREGULAR DEFECTIVE VERB 'وَار' 'THERE IS.'

INDICATIVE Mood Present Tense	{	بنم وار در	بنم وار در
		سنگ وار در	سنگ وار در
Imperfect	{	بنم وار ایدی	بنم وار ایدی
		سنگ وار ایدی	سنگ وار ایدی
Perfect	{	بنم وار ایدیش	بنم وار ایدیش
		سنگ وار ایدیش	سنگ وار ایدیش
Future *	{	بنم وار اولور	بنم وار اولور
		سنگ وار اولور	سنگ وار اولور
[91.] IMPERATIVE		بنم وار اید	بنم وار اید
[92.] CONDITIONAL—		بنم وار ایدیش	بنم وار ایدیش
Present		بنم وار اید	بنم وار اید
Past		بنم وار ایدیش	بنم وار ایدیش
Future		بنم وار اولور	بنم وار اولور
[93.] GERUND		بنم وار ایدیش	بنم وار ایدیش

* Here it falls back on the regular verb 'اولور' 'to be.'

[94.] The NEGATIVE of this verb is thus expressed—

IMPERATIVE—Present

Imperfect

Perfect

Future

بنم یوق ندر
 * بنم یوق ایدی
 † بنم یوق ایمش
 بنم اولمیه جق

بنم سئگ تینه تیره ندر
 or بنم یوغئدی
 or بنم یوغئمش
 pronounced *olmayogal*.

[95.] IMPERATIVE— بنم اولمسون let there not be to me.

[96.] CONDITIONAL—

Present

Past

Future

بنم یوق ایسه
 بنم یوق ایسه ایدی
 بنم اولمیه یه جق ایسه

or بنم یوغئسه
 or بنم یوغئسه ایدی
 or بنم یوغئسه ایدی

[97.] GERUND—

بنم یوغکن whilst I had not.

* This should be written and pronounced *yoghıdî*—the *j* being changed into a *ğ* before the vowel *y* and *کت*; vide Redhouse's chapter on Euphony, sec. 170, page 82, and our remarks in the preceding notes.

† Here the *j* is quite dropped and pronounced *ye-imish*. It is impossible to make rules for all these changes, but the ear soon gets accustomed to them and requires them. It is sufficient to know the origin of the word in order not to make any gross blunder in orthography, which is as yet, however, barely established.

Note.—Observe the difference in the use of the Nominative and Genitive cases :—

Ben yoghikem, 'I not being;' i.e., In my absence.

Benim yoghikem, 'Of me there not being;' i.e., Whilst I had not.

[98.] Having concluded our observations on the Composite Verb, with its auxiliaries **ايتمك**, **ايتمك**, **ايتمك** (with its passive **ايتمك**), also **ايم** and **زار**; we must now proceed to conjugate a Regular Verb,* after which it will only be necessary to show how a negative is conjugated how an interrogative is formed, and the turn a verb takes when both negative and interrogative.

[99.] OF THE REGULAR VERB **مُؤْمَك** 'TO LOVE.'

INDICATIVE MOOD.

1st Present Tense—I love, **مؤرم**

2nd Present—I am loving, **مؤرورم**

1st Imperfect—I was loving, **مؤروردم**

2nd Imperfect—I was loving, **مؤروردم**
or 'continuing to love.

* It will here be only requisite to give the first person of every tense, which is formed precisely like **ايتمك**, which latter might have stood for a model of the Regular Verb in all its bearings, if it were not for its forming its passive irregularly [92].

1st Perfect—I loved,	مؤدم	2nd Necessitative—I must have loved,	مؤملا ايدم
1st Pluperfect—I had loved,	مؤدم ايددي	[101.] Optative—That I may love,	مؤه ايدم
2nd Perfect—I have loved,	مؤشمم	2nd Optative—That I might love,	مؤه ايدم
2nd Pluperfect—I had loved,	مؤشمم ايدم	[102.] Conditional, Present and Future—	
1st Future—I will love,	مؤه جكم	If I love or shall love,	مؤر سم
2nd Future—I was about to love,	مؤه جكيدم	2nd Conditional—If I may or should love,	مؤسم
[100.] Necessitative—I must love,	مؤملا ايدم	3rd Conditional—If I had loved,	مؤسه ايدم
[103.] Imperative—	مؤسونلر	مؤنر	مؤنم
[104.] Infinitive—To love.	مؤمك	مؤسون	مؤك
		DATIVE INFINITIVE	مؤمگه
[105.] PARTICIPLES.			
Present—Loving.	مؤر	مؤن	Declinable.
Past—Having loved.	مؤشم	مؤنك	"
1st Future—About to love.	مؤملا	مؤه جك	"
2nd Future—To be about to love.....	مؤه جك اولمق		
INDEFINITE.....	مؤككن اول	مؤككن مكره	After having loved.

* If the learner will compare this tense with the same tense of [76], he will readily understand the change of the ك to گ, and the ي to غ, already mentioned [57], and elsewhere [19 and 20.]

[105.] **GERUNDEL.**

مؤحب
Loving.

مؤاد رکت " (whilst continuing).

موتوجہ }
موتوجہ }
" (whilst) (up to) (until).

سۆز **Loving.**

۲۳

سور: Having loved.

منذ كان يحب.

[106.] VERBAL NOUNS.

Present..... **The action of loving.**

Past.....سُؤْكَتْ The action of having loved.

Picture.....جنگ The action of being about to love.

[107.] OF THE PASSIVE VERBS.

The Passive is formed by inserting ل immediately after the root of the verb, and is conjugated precisely as the active form : as **سُئِلْتُ** to love; **سُئِلْتُ** to be loved.

مألفه I am loved.

سولیوزم I am being loved.

مۆلۈم I was loved.

مؤیورام I was being loved, etc.

<i>2nd Perfect—'I have not loved.'</i>					
THIRD.	PLURAL.		FIRST.	THIRD.	SINGULAR.
	THIRD.	SECOND.			SECOND.
مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر
<i>2nd Pluperfect—'I had not loved.'</i>					
مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر
<i>1st Future—'I will not love.'</i>					
مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر
<i>2nd Future—'I was not about to love.'</i>					
مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر
[109.]— <i>Negative—'I must not love.'</i>					
مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر
<i>2nd Negative—'I must not have loved.'</i>					
مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر

[110.]—OPTATIVE—'That I may not love.'			
THIRD.	PLURAL.	FIRST.	SINGULAR.
	SECOND.	THIRD.	SECOND.
مۆمەنلەر	مۆمەنلەرگىز	مۆمەنلەر	مۆمەنلەرگىز
2nd Optative—'That I might not love.'			
مۆمەنلەر	مۆمەنلەرگىز	مۆمەنلەر	مۆمەنلەرگىز
[111.]—CONDITIONAL, Present and Future—'If I love not or shall not love.'			
مۆمەنلەر	مۆمەنلەرگىز	مۆمەنلەر	مۆمەنلەرگىز
2nd Conditional—'If I may or should not love.'			
مۆمەنلەر	مۆمەنلەرگىز	مۆمەنلەر	مۆمەنلەرگىز
3rd Conditional—'If I had loved.'			
مۆمەنلەر	مۆمەنلەرگىز	مۆمەنلەر	مۆمەنلەرگىز
[112.]—IMPERATIVE.			
مۆمەنلەر	مۆمەنلەرگىز	مۆمەنلەر	مۆمەنلەرگىز

[90.] The Turkish language has, properly speaking, no verb 'to have;' and hence they have recourse to the impersonal word *var*, 'existing,' which may be conjugated in the following manner:—

[91.] OF THE IRREGULAR DEFECTIVE VERB, 'THERE IS.'

<p>INDICATIVE MOOD <i>Present Tense</i></p>	<p>بنیم وار در ستمگ وار در اولگ وار در</p>	<p>ours there is. yours there is. theirs there is.</p>	<p>بنم وار در ستمگ وار در اولگ وار در</p>	<p>mine there is. thine there is. his there is.</p>
<p>Imperfect</p>	<p>بنیم وار ایدی ستمگ وار ایدی اولگ وار ایدی</p>	<p>ours there was. yours there was. theirs there was.</p>	<p>بنیم وار ایدی ستمگ وار ایدی اولگ وار ایدی</p>	<p>mine there was. thine there was. his there was.</p>
<p>Perfect <i>Future *</i></p>	<p>بنم وار ایمش اولور اولسون</p>	<p>I had. I shall have. mine let there be.</p>	<p>بنم وار ایمش اولور اولسون</p>	<p>thou hadst, etc. thou shalt have, etc. thine let there be.</p>
<p>[91.] IMPERATIVE [92.] CONJUNCTIONAL—</p>	<p>بنم وار ایمه اولور اولسون</p>	<p>I have. I had had. I shall have. whilst I had.</p>	<p>بنم وار ایمه اولور اولسون</p>	<p>if thou hast, etc. if thou hadst had, etc. if thou shalt have, etc. whilst thou hadst, etc.</p>
<p>Present <i>Past</i> <i>Future</i></p>	<p>بنم وار ایم اولور اولسون</p>	<p>I have. I had had. I shall have. whilst I had.</p>	<p>بنم وار ایم اولور اولسون</p>	<p>if thou hast, etc. if thou hadst had, etc. if thou shalt have, etc. whilst thou hadst, etc.</p>
<p>[93.] GERUND</p>	<p>بنم وار ایم اولور اولسون</p>	<p>I have. I had had. I shall have. whilst I had.</p>	<p>بنم وار ایم اولور اولسون</p>	<p>if thou hast, etc. if thou hadst had, etc. if thou shalt have, etc. whilst thou hadst, etc.</p>

• Here it falls back on the regular verb 'to be.'

[94.] The NEGATIVE of this verb is thus expressed—

INDICATIVE—Present	بنم یوقل نہ	mine there is not	بنم سئگ یوقل نہ	thine there is not.
Imperfect	بنم یوقل ایدی *	mine there was not.	بنم یوقلیدی	benim yeghidi.
Perfect	بنم یوقل ایمش †	I had not.	بنم یوغیمش	benim yeghimish.
Future	بنم اولمیه جتی	I shall not have.	pronounced <i>almeyejah</i> .	

[95.] IMPERATIVE— بنم اولمسون let there not be to me.

[96.] CONDITIONAL—

Present	بنم یوقل ایسه	if I have not, etc.	بنم یوغیمسه	benim yeghimeh.
Past	بنم یوقل ایسه ایدی	if I had not, etc.	بنم یوغیمسه ایدی	benim yeghimeseh idi.
Future	بنم اولمیه جتی ایسه	if I shall not have, etc.		

[97.] GROUND— بنم یوقل نہ بنم یوقل نہ whilst I had not.

* This should be written and pronounced *yeghidi*—the *j* being changed into a *ğ* before the vowel *i* and *ک*; vide Redhouse's chapter on Euphony, sec. 170, page 32, and our remarks in the preceding notes.

† Here the *j* is quite dropped and pronounced *ye-imish*. It is impossible to make rules for all these changes, but the ear soon gets accustomed to them and requires them. It is sufficient to know the origin of the word in order not to make any gross blunder in orthography, which is as yet, however, barely established.

Note.—Observe the difference in the use of the Nominative and Genitive cases :—

اين يوغهك *Ben yoghikem*, 'I not being;' i.e., In my absence.

بن يوغهك *Benim yoghikem*, 'Of me there not being;' i.e., Whilst I had not.

[98.] Having concluded our observations on the Composite Verb, with its auxiliaries ايسمك conjugate a Regular Verb,* after which it will only be necessary to show how a negative is conjugated how an interrogative is formed, and the turn a verb takes when both negative and interrogative.

[99.] OF THE REGULAR VERB سَوَمَك 'TO LOVE.'

INDICATIVE MOOD.

1st Present Tense—I love, سَوَم

2nd Present—I am loving, سَوَمِوَر

1st Imperfect—I was loving, سَوَمِدَم

2nd Imperfect—I was loving, سَوَمِوَرِدَم
or 'continuing to love.'

* It will here be only requisite to give the first person of every tense, which is formed precisely like ايسمك, which latter might have stood for a model of the Regular Verb in all its bearings, if it were not for its forming its passive irregularly [92].

1st Perfect—I loved,	مؤدّم	2nd Necessitative—I must have loved,	مؤدّمؤ ایدم
1st Pluperfect—I had loved,	مؤدّم ایدم	[101.] ORATIVE—That I may love,	مؤدّمؤ ایم
2nd Perfect—I have loved,	مؤدّمشم	2nd Optative—That I might love,	مؤدّمؤ ایدم
2nd Pluperfect—I had loved,	مؤدّمشم ایدم	[102.] CONDITIONAL, <i>Present and Future</i> —	
1st Future—I will love,	مؤدّم جکم*	If I love or shall love,	مؤدّم سم
2nd Future—I was about to love,	مؤدّم جکیدم	2nd Conditional—If I may or should love,	مؤدّمسم
[100.] NEMERITATIVE—I must love,	مؤدّمؤ ایم	3rd Conditional—If I had loved,	مؤدّمؤ ایدم
[103.] IMPERATIVE—	مؤدّمؤنلر	مؤدّمؤن	مؤدّمؤ
[104.] IMPERATIVE—To love.	مؤدّمک	DATIVE IMPERATIVE—مؤدّمؤک	
[105.] PARTICIPLES.			
Present—Loving.	مؤدّم	مؤدّم	Declinable.
Past—Having loved.	مؤدّمشم	مؤدّمک	"
1st Future—About to love.	مؤدّمؤ	مؤدّمجک	"
2nd Future—To be about to love.....	مؤدّمؤنلر	مؤدّمجک ایلدق	
IMPERATIVE.....	مؤدّمؤنلر	مؤدّمؤنلر	After having loved.

* If the learner will compare this tense with the same tense of [76], he will readily understand the change of the ک to گ, and the ی to ı, already mentioned [57], and elsewhere [19 and 20.]

[105.] GERUNDS.

مَرْبُك Loving.	مَرْبُك Loving.
مَرْبُك " (whilst continuing).	مَرْبُك "
مَرْبُك } " (whilst) (up to) (until).	مَرْبُك گین Having loved.
مَرْبُك	مَرْبُك Since loving.

[106.] VERBAL NOUNS.

Present.....مَرْبُك The action of loving.	Past.....مَرْبُك The action of having loved.
Future.....مَرْبُك جک The action of being about to love.	

[107.] OF THE PASSIVE VERBS.

The Passive is formed by inserting ِ immediately after the root of the verb, and is conjugated precisely as the active form : as مَرْبُك to love ; مَرْبُك to be loved.

مَرْبُك I am loved.	مَرْبُك I am being loved.
مَرْبُك I was loved.	مَرْبُك I was being loved, etc.

2nd Perfect—'I have not loved.'			SINGULAR.		
THIRD.	FIRST.	THIRD.	SECOND.	FIRST PERSON.	
مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر
2nd Pluperfect—'I had not loved.'					
مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر
1st Future—'I will not love.'					
مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر
2nd Future—'I was not about to love.'					
مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر
[109.]—NOMINATIVE—'I must not love.'					
مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر
2nd Nominative—'I must not have loved.'					
مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر	مۆمىنلەر

[110.]—OPTATIVE—'That I may not love.'			
PLURAL.		SINGULAR.	
THIRD.	SECOND.	FIRST.	THIRD.
سۆزملر	سۆزمنلر	سۆزمن	سۆزمنلر
2nd Optative—'That I might not love.'			
سۆزملر	سۆزمنلر	سۆزمن	سۆزمنلر
[111.]—CONDITIONAL, Present and Future—'If I love not or shall not love.'			
سۆزملر	سۆزمنلر	سۆزمن	سۆزمنلر
2nd Conditional—'If I may or should not love.'			
سۆزملر	سۆزمنلر	سۆزمن	سۆزمنلر
3rd Conditional—'If I had loved.'			
سۆزملر	سۆزمنلر	سۆزمن	سۆزمنلر
[112.]—IMPERATIVE.			
سۆزملر	سۆزمنلر	سۆزمن	سۆزمنلر

[113.] **IMPERATIVE MOOD**—Not to love, **مُؤْمِنُكَ** **DAATIVE-IMPERATIVE**—**مُؤْمِنُكَ**

[114.] **PARTICIPLES.**

Present —Not loving.	مُؤْمِنٌ	Indeclinable.	مُؤْمِنٌ	Declinable.
Past —Not having loved.	مُؤْمِنٌش	"	مُؤْمِنُكَ	"
Future —Not about to love.	مُؤْمِنُلو	"	مُؤْمِنُجَكَ	"
2nd Future —Not to be about to love.....	مُؤْمِنُجَكَ اُولَمَنْش			
IMPERFECTIVE — مُؤْمِنُكَ اُولُ	Before not having loved. After not having loved.			

GERUNDS.

مُؤْمِنُيُولُ	Not loving.	مُؤْمِنُه	Not loving (whilst).
مُؤْمِنُكَرَكْ	"	مُؤْمِنُزَايَكْ	Not having loved.
مُؤْمِنُكَ	" (whilst).	مُؤْمِنُكِيْن	"
مُؤْمِنُجَكَ	"	مُؤْمِنُه لُو	(Since)

* The pronunciation of the **س** in the 1st Conditional is very much like that of the double **س** in the 2nd and 3rd, the sound of the **ج** being lost in that of the **س**.

† Pronounced *sema-ijah*.

[115.] Many of these tenses are not, of course, in use; the whole will serve, however, as the model of a negative verb. It is difficult to form rules that may suit all the changes, but the principle is evident: it consists in introducing the *م* as the sign of the negative, and sometimes changing the *ر* into *ز*; but the rules of euphony occasionally interfere, and the *ي* or *س*, or both, are introduced.

[116.] Extraordinary as it may appear to us, the 'Indeterminates' enter frequently into the Turkish language, even in this negative form.

Ex. *من بني مؤمكدن مكره اولورم*, which would thus stand in English: 'Well, if, after all, you should not have loved me, what shall I become?' or *من بني مؤمكدن مكره اولرم* 'If you do not love me I will die.' *سني مؤمكدن اول قرانلقده ايدم* 'I was in darkness until I loved you;' *lit.*, 'before I had not loved you.' If, instead of *مؤمك*, we take some other word, we shall find it better adapted to our European comprehensions. [43]

[117.] *Example of the Gerund.*—*بني مؤمدينجه نيجون قونوشرسنگ* 'Since' or 'whilst you do not love me, why do you treat me in a neighbourly manner?' *بني مؤمزايكن بنم ايله قونوشمزدي* 'He would not have anything to do with me, as long as (whilst) he did not love me' or 'had not loved me.'

[118.]—OF INTERROGATIVE VERBS.

When a verb is used interrogatively, the syllable *مي* is introduced immediately before the auxiliary; in the regular future and perfect tenses it stands at the end of it. *Ex.*

<i>Aorist,</i>	<i>سورم</i> I love.	<i>ايوم سورمي</i> do I love?
	<i>اولورم</i> I shall be.	<i>ايوم اولورمي</i> shall I be?
	<i>دوكرم</i> I beat.	<i>ايوم دوكرمي</i> shall I strike?
	<i>دوكله جگك ايم</i> I shall be beaten.	<i>ايوم دوكله جگك مي ايم</i> shall I be beaten?
<i>Aorist,</i>	<i>گيدرم</i> I will go.	<i>گيدرميسن</i> wilt thou go?

NEGATIVE.

بلم I do not know.
 اوقورم I read.
 جگ اولميه he will not die.
 المدگزر you did not take.

بلمزمي do I not know?
 اوقورمزمي ايم do I not read?
 جگم اولميه will he not die?
 المدگزمي did you not take?

[119].—OF THE VERB NEGATIVELY AND INTERROGATIVELY.

After the last examples it will be scarcely necessary to do more than give one or two tenses of this form.

گورمک to see.
 گورم I see. گورم I do not see.

گورمک not to see.
 گورمزمي do I not see? *
 گورمزمي سن dost thou not see?
 گورمزمي does he not see?
 گورمزمي ايز do we not see?
 گورمزمي سگزر do ye not see?
 گورمزمي لرمي do they not see?
 گورمدمي did I not see?
 گورمدگم didst thou not see?
 گورمدمي did he not see?
 گورمدگم did we not see?
 گورمدگزمي did ye not see?
 گورمدگزمي did they not see?
 گورميه جگممي ايم shall I not see?
 گورميه جگممي سن shalt thou not see?
 گورميه جگممي shall he not see?
 گورميه جگممي ايز shall we not see?
 گورميه جگممي سگزر shall ye not see?
 گورميه جگممي لرمي † shall they not see?

گورميه جگم }
 I shall see. }
 گورميه جگم }
 I shall not see. }

* No doubt it would be more grammatical to say گورممي ايم and گورمگممي سن, but this being more difficult to pronounce they use the above corrupted form.

† Of course, in writing, the pen is not always taken off; the word

[120.] In short, the می in the construction of a sentence comes after the word on which the question depends. (See an excellent example in Redhouse's Grammar, p. 153.) We will conclude by a similar one, but shorter.

صبح ارکن کیدرمی سگنر To morrow morning *will* you go?
 صبح ارکن می کیدر سگنر To morrow *early* will you go?
 صباحی ارکن کیدر سگنر Is it to morrow that you go in the morning.

SUMMARY.

We have thus laid down in the preceding pages that verbs are of two kinds,—simple and composite; the Simple being the original Turkish verbs, divided into active, passive, negative, impossible, causal, reciprocal, and personal or reflective, of which a table has been given, and which are all declined regularly, after the model of the verb مؤمک, with the exception of those which conform to the exigencies of euphony: and the Composite being formed by means of an Arabic or Persian noun and an auxiliary. Of these auxiliaries we have conjugated ایلمک and ایتمک 'to do' or 'to make,' and omitted the other two (بیورمق and تلمق) as little used.

Next we have conjugated اولمق *olmak* in its active and passive voices, leaving it to the experience the student will obtain in other verbs to explain the difference which in English it is impossible to exemplify,—that is, how the verb 'to be' can be taken *actively* and *passively*: and last, we have given the various forms of وار and ای.

Next we have given a model of a regular verb, مؤمک, in all its bearings; after which we have shown how a negative verb is conjugated, and how when used interrogatively; and lastly, how it is conjugated when used both in a negative and interrogative form: and we come to the conclusion that we have sufficiently simplified what has long been a stumbling block to the learner: and that we have brought the use of the verbs within the reach

would then stand thus—گورمیه جکلرمی and گورمیه جکمیسگنر—etc.

of any one who will devote a few weeks to the study of a language barbarous indeed, but which is not without its interest to the philologist.

OF ADVERBS.

[121.] Besides the regular Adverbs * existing in the language, any noun borrowed from the Arabic or Persian can become an adverb in Turkish.

I. By adding the termination **اً** or **ا** to the noun.

حقاً truth. **حقی** truly.—**قانع** content. **قانعاً** contentedly.

II. By adding the Persian termination **انه** (or **یانه** if the word end with a vowel).

دوست a friend. **دوستانه** friendly. **فوقی** above. **فوقانه** superiorly.

III. By adding **ین** or **لین** to the noun.

ارکین early. **ارکینلین** early. **صبح** morning. **صبحلین** early.

IV. By adding **جه** to the noun or adjective.

گوزل pretty. **گوزلجه** prettily.—**ادم** a man. **ادمجه** like a man.

Notes.—**جه** also belongs to the expletives (of which a list will be given), and is the sign of the gerund [72, 83].

[122.]—OF EXPLETIVES.

It is difficult in English to form an exact idea of an expletive. The Germans have their words *doch* and *auch*, which approach nearest to the expletives in Turkish.

An expletive is a word, or part of a word, giving force to a sentence, but which cannot be translated exactly in another tongue, although an approximate meaning may be given.

Some of these may be termed adverbs, some post-positions, some

* The vocabulary at the end of this work contains the principal adverbs in use.

participles; still, as they are of frequent occurrence, we subjoin a note of them, and, in the course of reading, the learner should endeavour to comprehend them by following the sense of the phrase in which they stand, and comparing it with another phrase where they may occur.

[123.]—LIST OF SOME OF THE EXPLETIVES OCCURRING IN TURKISH.

اولن Being.

كاشكه Would that it were so! or كاشكه.

كور According, like: as, بگاگور 'according to me;' اكاگور 'like unto him.'

هله Come! at least.

ارتق Already (used conjunctively), well, in short.

هايد Come along! (adverb, interjection, or conjunction).

ديو for ديوپ Having said, he said, said.

مگر But, only.

دخا, دها, and د, (the latter often used at the end of a word: as, اود, 'he also;' بود, 'this man also;' 'having said;' 'what a man?')

هم Also.

همان At once, immediately, all of a sudden.

ايسه But, sometimes; (3rd person, subjunctive mood of اولمتق sign of 'if,' etc.)

ايسه ده But, although.

بر (Exclamation of contempt): as, ادم بر 'you fellow!'

ابي 'you chap?' (interjection.)

مگر It is necessary, but, whether. [155]

همين, دهمين Just now.

ازبسكه If only. (of Persian origin)

آنچق Except, but, only.

هو He—God. ياهو 'Oh! you sir.'

جه Adverbial termination. *Ex.*—کوزجه 'prettily;' قورجه 'drily;' بويله جه 'in this manner;' عقمجه 'after me.'
عجب Wonderful; عجباً extraordinary; عجبجه in an extraordinary manner.

بله Also, and, again. (conjunction)

علوه Besides.

باري Once, a time, in short. Lord! *etc.*

پس Well? what then? what next? After, *etc.*

There may be a few more, not in ordinary use. They will be inserted in the appendix.

OF PREPOSITIONS.

[124.] The Turks have no prepositions of their own, but they use frequently the Persian and Arabic prepositions, of which we here subjoin a list.

LIST OF PERSIAN PREPOSITIONS.

از or از From: از اين طرف 'from this side;' ز بر سر 'on the head;' (*lit.*, 'from off the head.')

پس After: از ان پس 'after this.' (It is often used as an expletive or interjection) [123].

ب or به In, with, by: با 'in place;' بتدبير 'with management;' بجانب 'by the side;' بالله 'by God;' بسم الله 'in the name of God.'

با With, by: با احتراس 'with care;' با آزادي 'by freedom;' باخصوص 'particularly.'

در In: در اين حال 'in this state;' درميان 'between,' (*lit.*, 'in the midst.')

زیر Under: زیر حکمده 'under the Government.'

تا As far as, until: تا از ميانه 'as far as Smyrna;' تا اخري 'until the end of the world.'

- Between: **aa**, میانز 'between us.'
 Before: **aa**, پیش ازین 'before that time; to bring; پیش بخته 'little front tablets to count money on; پیش نظر 'under (one's) eyes, in front.'
 Without: **aa**, بی عقل 'foolish; بی زبان 'dumb (without tongue); بی حق 'without truth; بی آرام 'restless.'
 Upon, by: **aa**, بر آن 'upon this; بردست 'by the hand (of so and so); بر مراد 'according to (one's) desire.'
 Beneath: **aa**, فرود آمدن 'to descend; سرفرو ایتمک 'to hold the head down, to be humble.'
 Above: **aa**, زبر این 'upon this; زبردست 'over, superior.'
 Near: **aa**, نزدیک هلاک 'near death; نزد or نزدیک 'near to God.'

THE ARABIC PREPOSITIONS.

- From: **aa**, من الابدأ 'from the beginning; من الناس 'some (of the) people; من عند الله 'without; من غیر or من دون 'from God.'
 To: **aa**, الی شیاطینهم 'to their devils; الی الآخرت 'to the end.'
 From: **aa**, لا تدلی عن الله 'do not turn away from God; عن غصباً 'upon this; عن ذلک 'in spite of you; عنک 'in truth.'
 Upon: **aa**, علی قلوبهم 'on their hearts; علی کل حال 'in every way, of course; علی کل شیء قدیر 'God is almighty.'
 In: **aa**, فی قلوبهم 'in their hearts; فی ریب 'in doubt; فی الحال 'in truth.'
 In: **aa**, بالحققت 'in truth; بالاعتقاد 'according to belief; بالله 'by God; بالتراض 'by opposition; بالبدیر 'by; or 'with a little care.'
 For: **aa**, لله 'for God; هدی للمتقین 'a direction to the pious.'
 Without: **aa**, بلا علت 'without cause' or 'excuse.'

[125.]—OF POST-POSITIONS.

Post-positions take an active part in the Turkish language, and form one of its difficulties.

I. First, there are those (which, as we have seen, are joined to the noun) by which the case is expressed: as—

[126.] گ the sign of the genitive: as, ادم 'a man,' ادمگ 'of a man.' But if the noun terminate with a vowel, ن intervenes: as, دنيا 'the world,' دنياگ 'of the world' [16]: with a few exceptions [37].

When ث follows a word that finishes with a ي, the letter may be dropped in writing [35]: as, كتابي 'his book,' كتابنگ 'of his book.' Also, if the possessive affix سي or ي intervenes, the ي is dropped: as, اناسي 'his mother,' انا سنگ 'of his mother.'

[127.] ز the sign of the dative: as, ادم 'a man,' ادمه 'to a man.' But if the noun terminates with a vowel, ي intervenes: as, دنيا 'the world,' دنياه 'to the world.'

If ي comes after a word that ends in ي, the ي is dropped: as, چاي 'river;' چايه, and not چاييه: or, if the possessive affix سي or ي intervenes, ن is interposed between the word and the post-position: as, اناسي 'his mother,' اناسنه 'to his mother.' بدري 'his father,' بدرينه 'to his father.'

[128.] ي the sign of the accusative: as, بو آدمي دوکرم 'I will strike this man.' If the noun terminate in a vowel, the ي is doubled: as, بو دنيايي ترک ایتمک 'to abandon this world.' After the possessive affix سي or ي, the ن intervenes: as, گیمیني یاقتي 'he burnt his ship.' کاي 'the book,' اوقورم 'I read his book.'

It often happens that the last ي is dropped altogether, and it is important to bear this in mind, as in many MSS. we shall see it will be written کتابين short for کتابني, انالرين for انالريني, گیميسين or گیميسني for گیميسني.

[130.] **د** the sign of the ablative: **as**, **دنیاده** 'in the world.' After the pronominal affix **سي** or **ي**, **ن** intervenes: **as**, **کتابي** 'his book,' **کتابنده** 'by his book,' **گيميسي** 'his ship,' **گيميسنده** 'by his ship:' and also in the plural: **as**, **اؤلري** 'his houses,' **اؤلرينده** 'by his houses.' **چومه لري** 'their boots,' **چومله لرینده** 'by their boots.' It is also a sign of the Gerund: **as**, **اوقومقده** 'in reading.'

[131.] **دن** the sign of the ablative: **as**, **اۆزین** 'from a house.' The same rules are applicable to **دن** as are given above [130]: **as**, **کتاني**, **کتابندن**; **گيميسندن**, **گيميسي**; **اؤلريندن**, **اؤلري**, etc. It also signifies 'by': **as**, **اندن** 'by him,' **ادمک ارادتندن** 'by the will of man.' Also 'through': **as**, **قاپودن چقدي** 'he went out through the door.' It also signifies 'made of': **as**, **سگرن** **درب** it is made of sinew.' It is used in the 'Indeterminate' [116]: **as**, **اول بولمزین** 'before finding,'—'before the time or action of finding had taken place.'* **کتدکدن سگره** 'after having gone,'—'later than the departure.' **کتمزین سگره** 'after not having gone,'—'after having renounced going.'

[132.] **له** or **ایله** is also a sign of the ablative: **as**, **دکنگله** (pronounced *det-naylak*) 'with a stick,' **دستله** 'with the hand,' **میزگ همتيله** 'with your assistance.' It is also used with an infinitive: **as**, **المتی** 'to take,' **المغيله** 'taking,' and forms thus a kind of gerund: **as**, **کلمک** 'to come,' **کلمگله** 'whilst coming.'

[133.] **برله** is used only with an infinitive: **as**, **گتمک برله** 'going,' 'whilst going,' 'going together,' or 'all at once.'

[134.] II. We have also Post-positions affixed to the Nominative:—

ایچین For: **as**, **الله ایچین** 'for the sake of God.' After the possessive

* It appears incomprehensible to English notions that the negative should ever be taken for an affirmative, yet such is the locution in Turkish; but if we consider **سگره** to possess a negative power, then the rule that 'two negatives are equal to one affirmative' will explain this anomaly.

affixes it often drops the *ای* of the first syllable: as, بابا سچون 'for his father.' يدکلر سچون 'on account of what they eat.'

شا هدلک آت اوزره 'upon a horse.' Upon, for, according: as, اوزره 'for to bear witness.' ایتمک اوزره 'according to custom.'

گبی Like: as, ادم گبی 'like a man.'

اوتہ On the other side: as, دگر اوتہ 'on the other side of the sea.'

اشری " (little used).

سز Without: as, کتابسز 'without a book.' یمکسر 'without eating.'

[135.] III. Post-positions used with the genitive case:—

ایله, گبی, and سچون, when joined to pronouns, sometimes take the genitive case: as, ائگد ایله 'with him.' کیمگ گبی 'like whom?' نه نگ 'for what reason (what for)?'

[136.] IV. Post-positions used with the dative case:—

دک to.	صبحه دک until morning.
قارشو in front.	شهره قارشو in front of the city.
یقین near.	مملکت یقین near the city.
طوغرو straight.	ازمیره طوغرو straight to Smyrna.
گوره according to, like.	ادمه گوره according to a man.

[137.] V. Post-positions used with the ablative case:—

ماعدا than.	بونلردن ماعدا besides these.
اوزاق far.	بوندن اوزاق far from here.
اول before.	بندن اول before me.
اوترو regarding.	نوردن اوترو regarding the light.
مگره after.	سندن مگره after you.
برو since.	برمندن برو { for this last year, for a year past.
اوتہ on the other side.	بوندن اوتہ far from here.

* اوتہ is also used with the nominative [134].

[138.] VI. Post-positions which are declinable, and take the possessive affixes :—

ارد after.	ارد لرنده گیتیم I went in search of them.
الت under.	باشی التندہ under the head.
ارا among.	ارا گزندہ among you.
ایچ in.	بن ایچندن چیقتیم I came out from within it.
ایلرو before, on the ground.	ایلرو گیت go in front, forward.
ایچرو within.	ایچرو سندن from its interior.
طشره outside.	اؤڭ طشره سندہ from outside of the house.
طرف side.	{ بو طرفندن او طرفه { from this (his) side to that side; <i>lit.</i> , 'its own side.'
اؤڭ by, side.	بو بنم اوڭمه قوي place this by my side.
اوست upon.	باشم اوستندہ upon my head; <i>lit.</i> , 'its upon.'
یوقارو above.	یوقارودن گلدی he came from above.
یان side.	یانمه بیورڭ please to come by me.
یر place.	یرگزرس from your place.

CONJUNCTIONS.

[139.] As the Turks use no stops, they have recourse to a variety of Conjunctions to point out the end of one period and the beginning of the next; which might rather be styled disjunctives. Many of them are interlarded with, and sometimes added to, the Gerunda, which perform a similar function. [*Vide Syntax.*]

* The word بیورڭز for بیورڭ is the precise counterpart of the Italian *feverisce*, for which we have no exact word in English (*feverisce*, 'pray sit down').

The following is a list of the Turkish, Arabic, and Persian Conjunctions (some of which have appeared under the head of expletives):—

[140.] *ده* or *دخي*, or *دها* 'also': as, *ایسم ده دودم* 'although I went, I am returned.' *اوده گلدی* 'he also came.'

[141.] *و* 'and': as, *بوگون و یارین* 'to-day and to-morrow.'

[142.] *اما* 'but': as, *گیت اما دن* 'go, but return.'

[143.] *اگر* or *گر* 'if,' denotes the beginning of a clause, and therefore divides it from the last. It is more used in writing than in conversation: as, *بن یانده گیت اگر کیتسه دارلدی* 'I went to him, if I had not gone he would have been vexed.' But it may be omitted, and *کیتسم* would signify 'If I had not gone,' even without *اگر*.

[144.] *چون* or *چونکه* 'as, since,' also begins a phrase, and denotes that a stop or breath may be taken before it: as, *کیدلم چونکه حاضرستز* 'let us go since you are ready.'

[145.] *که* 'that': as, *حکایت ایدرلر که زمان سلفده* 'they relate that in past times,' etc.

[146.] *مادامکه* 'as long as': as, *سني اوردم مادامکه اطاعت* 'I have struck you; as long as you do not submit, I will (continue to) beat you' (pronounced *vârdum* and *vâruvum*).

[147.] *یا* or *یاخود* 'or, nor': as, *اگر من مسیح یا جود ایلیا و یاخود* 'If thou art not the Messiah, nor Elias, nor that Prophet, why baptisest thou?'

[148.] *امدی* 'now, therefore': as, *اگا دیدیلر امدی* 'now, they said to him.'

[149.] *زیرا* 'because': as, *بندن اول اولمشدر زیرا بندن اول ایدی* 'he is preferred before me, because he was before me.'

[150.] *انجق* 'but,' is disjunctive: as, *کیدردم انجق گیده مدم* 'I was going, but I could not go' (was not able).

[151.] اگرچه 'if, although,' is the same as اگر.

[152.] یاخود 'if not'; the same as یوخسه.

[153.] نه 'not, nor, neither': as, نه لحمدندر نه بالی 'it is not of flesh nor fish.' نه تاندن نه لحمد ارادتندن نه ادمگ ارادتندن انجق 'they were born neither of blood, nor of the will of the flesh, nor of the will of man, (but only) of the will of God.'

[154.] ها 'whether or not': as, ها گیتسم ها گیتسم 'whether I go, or whether I do not go.' It is also used as an interjection [180].

[155.] گرت 'it is necessary, but, whether': as, گرت استمیورم گرت 'I do not want to, but it is necessary.' گرت اولسه گرت اولمه 'whether it be, or whether it be not.'

[156.] استر 'he wishes': as, استر گیتسه استر گیتسه 'whether he choose to go, or not to go.' 'Let him go, or not, as he pleases.'

[157.] کیم 'that,' is used in old MSS. instead of که.

[158.] مگر 'except, but': as, بشقه یردن کیدلمز مگر بوردن 'in no other way can (you) go, except by here.'

مگرکه is a compound of the two words [145, 158].

[159.] ایسه 'but if, whilst'; composed of مگر and ایسه [123].

[160.] هم 'both': as, هم بو هم شو 'both this and that.'

[161.] پس 'but, well': as, پس امدی 'well now (what next)?'

[162.] انی قبول ایتدیلمز لکن 'but': as, انی قبول یدنلره 'they did not accept him; but to those accepting him,' etc.

[163.] امدی اڭا دیدیلر که سن 'in order that, until': as, امدی اڭا دیدیلر که سن 'then (now) they said unto him, who art thou? that we may give answer to them that sent us.'

* Is it to be wondered at that such a word as this, having so many different meanings, should be placed by us under the head of expletives?

'I will beat you *until* you call out *aman*.' بن سني دوکرم تاکه امان ایدرسین

[164.] بویله سویلیور کویاکه ایوایمش 'as if, like': *as*, کویاکه *or* کویا 'He speaks thus, *as if* it were good'—

[165.] یاننده گیت شاید 'it appears, perhaps': *as*, شاید *or* شایدکه 'شاید ایدر 'go to him, perhaps he will receive you.' سني قبول ایدر 'it appears to be good.'

[166.] 'it will be so; *would* it were not!' اوله جتی مبادکه اولمسون 'may it not be': *as*, مبادکه

[167.] عالم بیلور حتی سن بیلورشد 'that, in order that': *as*, حتی * 'the world knows it; *even* you are aware of it.'

[168.] 'all' هب گیتمشلر فقط بن قلدن 'but, except, only': *as*, فقط 'went, *except* I only remained.' لا اله الا الله 'There is no God but God.'

[169.] 'that is to say,' is a demonstrative conjunction: *as*, یعنی *or* اعنی 'لکن ائی قبول ایدنلرگ جمله منه یعنی اسمنه اینانلر قدرت ویردی 'but to all those who received him; *that is*, to those believing in his name, he gave power,' etc.

[170.] اول بن 'after,' i.e., 'next': *as*, بعدد (pronounced *Baa-da kü*), 'first I, next you.'

[171.] 'in short, at last, to conclude,' etc.: *as*, خلاصه and القصه، النتجه، الحاصل 'آئا گیتک جوتی یالوارنک الحاصل راضی اولدی 'we went to him, begged him much, and, *in short*, he consented.' النتجه 'well, and what is to be the end of it?' 'What is it that you insist upon' *or* 'wish?'

* There is an old Arabic proverb which well exemplifies this word: درت البلاد وعاشرت العباد و مارأيت من يحفظ الوداد حتي ولا انا 'I have travelled (through many) countries, have lived with many people, and have not seen any one who is grateful, (i.e., 'a conservator of friendship') *even* not I myself.'

- _____

- [183.] *دي or هايدي* 'come, come along; what's all that?' *as*, *دي بقال* 'Come along, and let us see what you can do,' etc.
- [184.] *هله* 'let us see, now you will see.' (Expletive.)
- [185.] *هاي هاي* 'of course.'
- [186.] *ايا* 'whether? what?' *as*, *ايا كيدرمن* 'will you go.'
- [187.] *ليكت* 'may it please you, your servant.'
- [188.] *مرحبا يا ابراهيم* 'God said to Abraham.' Salutation to you, Oh! Abraham.
- [189.] *اوخ* 'how nice!' †
- [190.] *اوف* 'what a bore!' †
- [191.] *يا* 'what! is it possible.'

OF DERIVATION.

[192.] In the same manner as in English one word is derived from another (*deserve, desert, deservedly*), so, in Turkish, words may be formed, and to a greater extent than in any other language, by reason of their having adopted the Arabic and Persian method of derivation and composition added to their own.

[193.] We have already observed [18] how they take a word, for instance, in Arabic, and give it a Persian termination: thus, *ادم* 'a man,'

They never say they will do anything, without adding *Inshallah*, 'if it please God;' so that, if they do not keep their word, it was because it did not please God they should.

If you admire anything they have, you are expected to prefix your observation with *ماشالله* *Mashallah*, to keep off the evil eye.

* This must be an *original* corruption of *مع حبت* 'with your love.' It is in constant use. After a man has entered the room, and taken his seat, he looks round the room, and putting his hand to his breast while he inclines his head a little, looking to each person present, he says '*Marhaba*,' to which they all in turn answer, '*Marhaba khash gueldin*,' 'you are come well.'

† For an exemplification of these two expressions *vide* 'Turkish Tales in English' by the Author.

makes آدمیان (Persian plural), 'men,' and also it is declined in the Turkish form آدمیانگ 'of men.' This must appear very complex, but it by no means forms one of the difficulties of the language. A little reading will soon accustom the student to this apparent looseness, which is considered by Turks as an embellishment.

[194.] A little study of the Arabic and Persian systems of derivation is certainly desirable; but this would lead us into a maze, from which we could not hope to escape in this work. We will, therefore, only give some of the principal rules for the formation of words, and refer the student to Mr. Redhouse's Grammar, to which the present is intended to form a second introduction.

[195.] جي. When جي is added to a word it expresses the agent or profession: as, ایتمک 'bread;' ایتمکچی 'baker.' نه 'what:' as, نهجي 'what is he?' (of what profession.)

[196.] قرمق the root of قیر 'to break:' as, قیرچی 'a breaker' (one who breaks). بقمنی the root of بقی 'to see:' as, بقیچی 'a looker on.' Here the ی is introduced for the sake of euphony. Also ایتمک 'to do:' as, ایدچی 'the maker' (one who makes).

[197.] لک (or لئ, according to the requirements of euphony) is added to words: as,

گوزل beautiful.	گوزلک beauty.
ایو good.	ایولک kindness (pronounced <i>ai-lük</i>).
شاهد a witness.	شاهدلک testimony.
ایتمکچی a baker.	ایتیمیگ the trade of baking.
جانباز a jockey.	جانبازلک the trade of taking people in.
قیش winter.	قیشلک during the winter.
السی six.	السیلک a piece of money of six piastres.
بقمنی to see.	بقمنلک the action of seeing.

[198.] ش may be added to the root of verbs : ' as,

بقی root of بقمی 'to see.' بقش the action of seeing.

مویل ,, مويلمك 'to speak.' مويلش the speaking.

ايتمك 'to do,' (for the sake of euphony.) ايدش the making.

The change of the ت to د, or ل to ن has already been noted [62, 63].

[199.] جت and جك are used to express diminution : as,

قير a girl. قيرجت a little girl.

ايو good. ايوجك (pronounced *ayizik*) pretty good.

چوجت small boy. چوچوجت } very small ; (the first ج being turned to

کوچت small. (کوچوجت) و, for the sake of euphony.)

کوپک a dog. کوپجک a very little dog. (For the same reason the ک is dropped, or turned into s, and pronounced *kupselyik*.)

[200.] جه is added to words, giving them the various significations, as follows :

انگليز English. انگليز جه the English language.

ادم a man. ادم جه like a man.

قاري a woman. قاري جه like a woman.

بو this. بو جه in this way.

بياض white. بياض جه whitish.

[201.] لين is sometimes added to the above, to express diminution.

ادم جه like a man. ادمجولين a little like a man.

بنجه my way. بنجولين a little in my way (according to me.)

[202.] لي or لو is also added to words, qualifying them in the following manner :

ازمير Smyrna. ازميرلو a man of Smyrna.

کندونگي his own. کندونگيلي those belonging to him.

عقل wisdom. عقلو a wise man.

[203.] *منز* 'without,' answers to our 'un' or 'in.'

<i>یَمَک</i> to eat.	<i>یَمَکَسز</i> without eating.
<i>عقل</i> mind.	<i>عَقْلَسز</i> without mind,—unwise.
<i>جان</i> life.	<i>جَانَسز</i> dead, life-less.
<i>بِقَمَق</i> to see.	<i>بِقَمَقَسز</i> without paying attention.

[204.] *غون* or *غین*, and *قون* or *قین* according as euphony may command, affecting them as follows:

<i>دارمق</i> to be angry.	<i>دارغین</i> angry.
<i>شاشمق</i> to be bewildered.	<i>شاشغین</i> or <i>شاشقین</i> stupid.
<i>قاجمق</i> to run away.	<i>قاجغین</i> a runaway.

[205.] *ن* or *ل*, *لن*, *ل*. The *ل* we have seen is used to form the passive voice: as, *مُؤمَک* 'to love,' *مُؤلَمَک* 'to be loved.' You may take a noun and form it into an active verb, thus:

<i>مهر</i> a seal.	<i>مهرلَمَک</i> to seal.
<i>اورتو</i> a covering.	<i>اورتلَمَک</i> to cover.
<i>بوش</i> empty.	<i>بوشالمق</i> to empty.
<i>کچوک</i> small.	<i>کچولَمَک</i> to make small.
<i>تمیز</i> clean.	<i>تمیزلَمَک</i> to clean.
<i>گوزل</i> pretty.	<i>گوزللَمَک</i> to become pretty.

but in this, as in many of the above, the student had better trust to his dictionary, and learn the words in the course of his reading.

[206.] *آنه* or *ی*. This letter is sometimes added to a noun after the Persian manner.

<i>نازک</i> gentle.	<i>نازگی</i> or <i>نازگانه</i> gentility.
<i>بزرگ</i> great.	<i>بزرگی</i> „ <i>بزرگانه</i> greatness.
<i>بند</i> slave.	<i>بندگی</i> „ <i>بندگانه</i> servitude.

[207.] *اور* or *وار*, *مند* and *ناک*. These Persian terminations are also used.

امید hope. *اوامیدناک* *اوامیدمند* *اوامیدوار* hopeful.

تصد intention. *تصدناک* *تصدمند* *تصدوار* intending.

محنت trouble. *محنتناک* *محنتمند* *محنتوار* full of trouble.

Fuzuli has said :

آه بيلم نيليم جانمده راحت قالمدي
كوزلم نمناك وسيم چاك و كوكلم دردناك

'Oh! I know not what to do; in my soul no rest has remained, my eyes are *humid*, my breast is *broken*, and my heart is *full of trouble*.'

[208.] By adding *اين* to a substantive: as, *اتش* 'fire;' *اتشين* 'belonging to fire.'

[209.] By adding *ايد* or *يد* to a participle: as, *پسند* 'approving;' *پسندیده* 'approved, grateful.'

But these last forms are only used in poetry.

SYNTAX.

[210.] When two nouns come together the first is put in the genitive case, and the latter takes the possessive affix *ی* or *می*. [33.]

Ex. بحیثی نگ شهادتی بودر 'Of John his witness is this.'

بریده ندا ایدنگ اوازی ایم ریگ یولنی دوز ایلگ 'I am the voice of one crying in the desert, make straight the way of the Lord.'

First, we see ندا ایدنگ (which is a compound verb, consisting of ندا Arabic substantive, and ایدن, the declinable participle of the auxiliary verb ایتمک) treated as a substantive, and declined in the genitive case, before اوازی 'his voice.' Next, we see ریگ 'of the Lord,' the first noun in the genitive case, and یولنی (for یولینی) 'his road,' with the post-position نی, [35] (the ی being dropped in the oblique case); and this latter of the two substantives ریگ یولنی, that is یولنی, is in the accusative case after the verb دوز ایلگ (short for دوز ایلگ سگز) 'make straight' [67, 69.]

[211.] Sometimes the Persian form is used, then a *keers* (کیر), or *ی*, or (ی) is put between the nouns, and represents exactly the English ('s), but the order is inversed. *Ex.*

ایرادت پادشاه the king's will.

حکومت سلطان the Sultan's orders.

ثبات پای the foot of constancy; (*lit.*, 'constancy's foot.')

اشتباه جای a place of doubt; (*lit.*, 'doubt's place.')

وفای دوستری the promises of friends; (*lit.*, 'friends' promises.')

مجموعه اشیا the collection of things; (*lit.*, 'things' collection.')

بندۀ سلطان the servants of the king; (*lit.*, 'the king's servants.')

[212.] When two names come together, with a word between them qualifying the first, no sign is used, it being understood that the first name is put in the genitive case :

یونا اوغلو شمعون of Jonas the son—Simon.

[213.] Two Arabic or Persian nouns (or one Arabic and one Persian) may stand together without any sign of the genitive :

دلالت محب or تعریف محب the airs of the beloved.

لب جوی the borders of the river.

پیر درویشان the chief of the dervishes.

[214.] Sometimes a noun of number has two genitives preceding it :

مملکتنگ آدملرینگ بیری one of the men of the city.

Or a genitive and an ablative case together :

لیت، 'of these houses, from among their children one,' i.e., one from among the children of these houses.

[215.] When a name occurs, the word نام 'by name' is added to it to prevent the possibility of its being mistaken :

نقودیمس نام Nicodemus (by) name.

برنادوت نام مارشال the marshal, by name Bernadotta.

هنوز شهریندن غوتینگن شهرینه عزیمت ایتدیلر from the city of Hanover to the city of Gottingen they arrived.

رین نهرینی مرور ایدوب passing the river Rhine.

In these two last examples شهر 'city,' and نهر 'river,' taking the place of نام 'name,' as more explanatory :

[216.] In forming a sentence the dative stands first :

بورا به کتابی گتور to this place bring the book.

بگا ایتمک ویر to me bread give.

[217.] So also if *ایچون* be used, the noun or pronoun which accompanies it, in whatever case it be, stands first in the sentence :

ایتمک give the man bread; (*lit.* 'for the man bread give.')
سنگ *ایچون* *بوشیلری* *کتوردم* for (of) you these things I brought.
بگا *ایچون* *بو کتابلری* *ساتون ادم* for myself these books I bought.

[218.] *ایسه*, *مز*, *کمی*, *اوزره*, *ایله*, *اوترو*, *ایچون*, must be pronounced immediately after the word they follow, as if forming part of it, and a pause ensue :

مرقوم *شهادت* *ایچون* *نوردن اوترو* *شاهدلک* *ایتمگه* *گلدی*
 came witness to make regarding the light for witness the aforesaid
 A little attention to this will greatly facilitate the understanding of the Turkish construction, which otherwise might appear obscure.

Observe here that *شاهدلک* *ایتمگه* is one composite verb, in the 'dative infinitive,' which answers to our infinitive.

[219.] In the natural course of Turkish composition the adjective precedes the substantive, and remains unchangeable, as has been already observed [21]: as, *گوزل اوغلان*, *گوزل قز*, 'a pretty girl,' 'a pretty boy.' But in using foreign words the order is inverted: as, *مرد لطیف*, 'a gentleman;' and then the adjective agrees with the substantive in gender and number.

Ex. *عظام* *سلطین* *مسلطین* powerful kings.
احوال *مزکور* things already mentioned.
امرات *لطیفه* an elegant woman.

[220.] Titles also follow the noun :

پاشا *حضرتلری* His Excellency the Pasha.

Except when speaking of God, the Prophet, and saints.

حضرت *حق تعالی* God Almighty.

حضرت *نبی* *علیه السلام* His Highness the Prophet, on whom be peace!

حضرت *قطب* the Holy Saints.

[221.] When Turkish or Persian numbers are used, they precede the noun; if Arabic, they follow and agree with it in gender and number:

بریر a place.

بش آدم five men.

هفت اقلیم seven climates (the whole world).

اتسام اربعه the four divisions; (*lit.*, 'the divisions four') [Arabic].

[222.] When a noun is thus preceded by a number it remains in the singular:

یوز دؤد a hundred camels (camel).

آت التمش sixty horses (horse).

But if an Arabic number is used, the noun is put in the plural:

اتالیم سبعة the seven climates.

[223.] The Turks avoid the use of the personal pronoun of the 3rd person singular by placing in its stead a word signifying 'the aforesaid': as, مشارایله , مرقوم , مزکور etc. *Vide* 1st Reading lesson, verses 6 and 7 of St. John's Gospel.

[224.] The pronoun of the 3rd person plural is generally understood to be implied in the verb: as, گلدیلر 'they came;' unless it is wanted to particularize that they themselves came, then it may be used:

انلر گلدیلر or کندیلر گلدیلر they came or they themselves came.

[225.] In writing or speaking elegantly they avoid the pronoun of the 1st person by using دوستگر 'your friend,' or دعاچی 'he who prays for you,' meaning 'myself.'

[226.] And the pronoun of the 2nd person is expressed by زات جنابری or زات عالیاری 'the person of your Excellency,' i.e. 'you.'

[227.] The possessive affix is used in a peculiar manner in T and it forms one of the difficulties of the language, unless it be understood and defined.

Examples of the use of the Possessive Affix.

اولريگنر اوگنه اوتردي We sat before (in front of) your
اول (substantive) 'the front,' اوگي 'its front,' اوگنه 'to its front
(ي being dropped as usual). [127.]

کندو کندوگت حقدده نه دیرسن What sayest thou of thyself.
کندوگت 'thyself,' کندوگت 'of thyself.' حق 'truth,' حقد 'thy
حقدده 'in thy truth.'

پاپوچ 'a shoe,' پاپوچلرینگ 'his shoes' latchet,'
'shoes,' پاپوچلری 'his shoes,' پاپوچلرینگ 'of his shoes.'
latchet,' پاپوچلری 'in the accusativ
تصمه سني or تصمه سني 'its latchet,'

اسرايله ظاهر اولمده سي ايچون To be made manifest to Israel
'for his being made manifest')

ي برقرار اولديغني کوردم I saw it abiding. (lit., 'its being upon
اورزه 'upon whom,' (lit., 'of whom, to his upon,')
the possessive affix 'his' or 'it' (ي) drops the (s) and being d
becomes اورزينه in the dative case. [قدرته, 35.]

اشته اللهک توري سي Behold the Lamb of God; (lit., 'of God his
on taking the possessive affix of the 3rd person سي chas
(ي) into (و) for the sake of euphony and becomes توري سي.

انگ آدي Of him his name. Here we have two pronouns انگ آدي
[27] (used as a noun, and put in the genitive case before آدي),
the possessive pronoun of the 3rd person [33], and not the post-
sign of the accusative case [123]. The learner is requested to
this double use of pronouns, and to refer to [210.]

[228.] The affix *کي* seems to have a demonstrative power : *as*,

اوستڏو کي فز the cap that is upon your (head).

يانمدو کي اسڪله the chair that is near me.

[229.] It has also a power of particularization and appropriation :

بنم کي ڪتاب my own book.

ڪندونگ کي لڙو ڪلڏي he came to his very own.

و ڪندونگ کي لڙو and his very own.

[230.] It is used also to specify any time particularly.

بوگون ڊگل صبح کي ڪون Not to day (but) *the* day of to-morrow.

دون کي ڪون مي ڪلڏي Was it *the* day of yesterday that you came?

[231.] The verb always agrees with the 1st and 2nd person of the singular and plural of the pronouns :

بن ڪلدم I came.

من ڪلڏي thou camest.

بز ڪلڏن we came.

مز ڪلڏن ye came.

(The personal pronouns are only used when precision is required.)

[232.] But when the subject of the verb is in the 3rd person, the verb may be put in the singular, although it refer to a plural number : *as*,
آلرمز ڪلڏي 'our horses came' (singular), and not *ڪلڏيل*.

[233.] When addressing a person, you use the 2nd person plural although mentioning him in company with others : *as*,

سن و باباڻ و اوڱم ڪيتڙمي Did you and your father and my son go ?

[234.] When you mention yourself, then the verb must stand in the 1st person plural : *as*, *اوڱم ڪيدولم* 'I and you and he, and your father and my son, *we will go.*'

[235.] The 3rd person present of the auxiliary verb *ايم* may be added to a verb or omitted. It is generally added when one wishes to express an action positively : *as*,

انجي اللهن طوغمشلردر 'but (indeed) of God they *were* born.'

[236.] Otherwise in speaking it is generally left out :

کیفتر ایومی is your health good.
بک آلر it is very good.

[237.] The verb is always placed at the end of the phrase, except in poetry, when it is permitted to be placed in the verse : as,

استانبولدن گلدی دونانمه 'from Constantinople a fleet is come.'

[238.] ایسه, the 3rd person of the conditional of the verb ایم, is often used expletively, and means 'now, but, as to, with regard to:' as, فلپس ایسه بیت صیدادن ایدی 'Now, Philip was of Bethsaida.'

[239.] ایسه is (like ایچون and others) a disjunctive post-position [218]. It is generally, however, a sign of the subjunctive mood, and signifies 'if:' as, اوتورمش ایسمده 'if I had sat down.' We may as well observe, with regard to the *د*, which here occurs after the verb, and is so often used in conversation, that it is purely expletive.

[240.] It (that is, *د*) is, however, sometimes added to infinitives or verbal nouns, to give the form of a participle active. [*Vide* Redhouse, sect. 591, p. 160.]

گیتهدده گلمهدده بیتمدگزومی have you not done going and coming.
اوقومقدردر he is about (employed in) reading.

[241.] We have already stated that the infinitive mood is declined, and that the dative of this infinitive answers very frequently to our common infinitive.

Besides this form, the post-position ایله and له is often joined to the infinitive, giving it the force of a gerund: as یهودیلرک فصیح بیرامی و یهودیلرک فصیح بیرامی 'and the Jews' passover being near;' (*lit.*, 'on its being near.') اولمقی changing the *ق* into *غ*, in consequence of its being followed by ایله, which is contracted into له.

[242.] When participles are declined, they stand in relation to verbs the same as nouns: *Ex.*

وشراب نقصان گلمکله 'and when they wanted wine;' (*lit.*, 'and the wine *becoming* short or wanting); کلمک (being the Turkish auxiliary verb used with the Arabic word نقصان) is the infinitive to which له contracted from ايله is added. [241.]

بنم دیدوگم بودر 'this is he of whom I spoke;' (*lit.*, 'my having spoken, this is.')

موردوغمک جواب ویر 'answer what I have asked;' (*lit.*, 'of my having asked, give answer.')

قورقانه باتی 'look at that man who is afraid,' (قورقان, participle declined).

بنانگ گیتمسني تعجب ایلورم 'I am astonished at the going (swift-ness) of (the man) mounted (on horseback).'

دیدوگمدن احتراز ایل 'be careful of what I have said;' (*lit.*, 'of (the) my having said, beware.')

[243.] We have said [139] that the conjunctions or disjunctives are often interlarded with or added to gerunds, and denote a pause in the sentence by dividing it. Let us give an example: بنی سگا - سني انجیر: اعتقاد ایدر میسش آغاجنک التندہ کوردم دیدوگم ایچون - 'I to thee [first the dative case, then the gerund] *for* my having said I saw thee under the fig tree, thou believest?'

[244.] We have already noted (pages 28 and 56) [139] that the gerunds represent a pause in the sentence, and serve to divide a phrase, only one direct or personal verb coming at the end. We will now give an instance of this, which will exemplify the style, and show where the difficulties of construction lie.

بناء علي ذلك قروطاغلرل مشکل يوللريني ترک و طونه دروسنه نزول
 ایدن متساوي صوري بر طرف ايدوب باؤيره القطورينگ مملكتنه
 آزگون ايچنده دخول ايتدوكمزه و تيرول جباللرينگ مخرجني دخي
 اجتناب برله دشمنمزلگ الروسدن چند قونق مسافه ده بولندوغمزه
 و بوجهت ايله دشمنگ عسكري اتجق وقت ضايع ايتميرك و
 فراره يوز گوسترك كلي انهزامدن كندويي تخليص ايدجگنه و بوجه
 اوزره ايجاد اولنان حركات عظيمه مز باعث و بادي اولمشدر

The literal translation of which would be as follows:

بناء علي ذلك	قروطاغلرل	مشکل يوللريني
Therefore	of the black mountains	the difficult roads
ترک	و طونه دروسنه	نزول ایدن ¹
leaving	and the valley of the Danube	descending
متساوي ² صوري	بر طرف ايدوب	باؤيره القطورينگ-
the parallel waters	leaving on one side	to the country of the-
مملكتنه	آزگون ايچنده	دخول ايتدوكمزه و
-Elector of Bavaria	in a few days	our entering and
		تيرول- of the-

¹ ایدن. Observe that this participle [71] serves as an auxiliary to the two Arabic nouns ترک and نزول.

² متساوي is simply 'equal, even:': hence it has been used for 'parallel,' a word not existing in Turkish; but it would require a conjurer to divine that it meant 'parallel,' if met in a Turkish phrase unaccompanied by a translation.

برله	اجتناب	دخي	جبالالريند مڅارجني ¹
at the same time	avoiding	also	-passes of the Tyrol mountains
و	چند قونق مسافده بولندوغمره	دشمنزگ الروسندن ²	
and	the finding ourselves some days' march	on the heads of our enemies	
بوجهت ايله	دشمنگ عسکري	انجق	وقت ضايع ايتمه رک
in this way	the soldiers of the enemy	barely	time to lose not having
و فراره يوز گوسترک ³	کلي انهزامدن	کندويي تخليص ايدجکته	
and to run away	by hard running	to save himself (themselves)	
و	بووجه اوزره	ايجاد اولنان	حرکات عظيمه مز ⁴
and	and in this way	which are invented	our wonderful movements
باعث و باد اولمشدر ⁵			
have been set forth.			

'Therefore the difficult roads of the black mountains leaving, and the parallel waters that enter into the valley of the Danube leaving on one side, in a few days the country of the Elector of Bavaria (on) our entering,

¹ 'مڅارج' 'a place of issue;' *ergo*, 'a pass.'

² Here the auxiliary participle ايدرک to the Arabic substantive اجتنب 'on one side,' is understood, and برله coming immediately after it (indeed forming almost one word with it—اجتناب برله), answers the purpose of the auxiliary. [133.]

³ رأس is the Arabic plural of 'a head.' This word is used with the possessive affix, and the sign of the ablative case دن; but it is far-fetched, which is considered elegance of style.

⁴ Lit., 'to flight a face to show,' 'by total flight.'

⁵ Lit., 'our wonderful movements having been invented by us.'

باعث و باد اولمشدر. This phrase is of constant occurrence at the beginning and end of Persian and Turkish letters: باعث 'the cause;' باد abbreviation of باشد 'let it be.'

and the passes of the Tyrol mountains (our) avoiding, and at the same time on the heads of our enemies some days' march (by) finding ourselves, in this way the enemy's soldier barely time to lose having, and by hard running himself to save, in this manner (thus) our well-concerted extraordinary movements have been (are now) set forth.*

We now subjoin the French original, from which this Turkish version has been made, by a person evidently quite competent to the task, it being as correct a translation as the language will permit; and we would defy any scholar to *re-tune* it into as elegant French (or English) without having the original to guide him.*

'Ce grand et vaste mouvement nous a porté en peu de jours en Bavarie, nous a fait éviter les Montagnes Noires, la ligne de rivières parallèles qui se jettent dans la vallée du Danube, l'inconvénient attaché à un système d'opérations qui auraient toujours en flanc les débouchés du Tyrol et enfin nous a placé à plusieurs marches derrière l'ennemi qui n' a pas de temps à perdre pour éviter sa perte entière.'

* We do not mention this to discourage the student, but in order that he may be aware of the perfect impossibility of representing civilized ideas in so barbarous a language, which is devoid of all terms, save those of primitive use for the common necessities of life.

APPENDIX.

COMPOUND TENSES OF A VERB.

[245.] The following are the compound tenses to which we have referred, as being formed with the present, past, and future participles, and the verb اولمق [76].

Let us take [I.] اوقور 'reading,' [II.] اوقوش 'having read,' and [III.] اوقويده جق 'about to read.'

اوقور اولورم 'I read,' or 'I become one who reads.' (This tense bears also a future signification).

اوقور اوليورم 'I am reading,' or 'I become one who reads.'

اوقور اولوردم 'I was reading,' or 'I became one who reads.'

اوقور اوليوردم 'I was reading,' or 'I was becoming one who reads.'

اوقور اولدم 'I read,' or 'I became one who reads.'

اوقور اولدم ايدي 'I had read,' or 'I had become one who reads.'

اوقور اولمشم 'I have read,' or 'I became one who reads.' (This tense, according to Redhouse, has a doubtful signification.) 'I suppose, or fancy, I became one who reads.'

اوقور اولمش ايديم 'I had read,' or 'become, etc. (with a dubitative sense also.)

اوقور اوله جغم 'I will read,' or 'become one who can read.'

اوقور اوله جغيدم 'I was about to read,' or 'become one who was in the act of reading.'

اوقور اولملوايم 'I must read,' or 'must become one who has the quality of reading.'

اوقور اولملوايدم 'I must have read,' or 'become one who is in the act of reading.'

اوقور اولمايم 'That I may read,' or 'become one who has the quality of reading.'

اوقور اوله ايدم 'That I might read,' or 'become one who is in the act of reading.'

اوقور اولورسم 'If I may read,' or 'become one who is in a state to read.'

اوقور اولسم 'If I should read,' or 'become one who is capable of reading.'

اوقور اولسه ايدم 'If I had read,' or 'become one who is competent to read.'

اوقور اول 'Do thou read,' or 'become one who can read.'

اوقور اولمق 'To become one who can read.'

اوقور اولمغه 'To the becoming one who can read.' (Dative infinitive).

اوقور اولون } 'Reading,' or 'becoming one who can read.'

اوقور اولدق } 'Having read,' or 'become one who can read.'

اوقور اولملو } 'About to read,' or 'become one who can read.'

اوقور اوله جق اولمق 'To become one who is about to be able to read.'

اوقور اولدقدن اقل 'Before having become one who can read.'

اوقور اولدقدن سگره 'After having become one who can read.'

اوقور اولوب } 'Becoming a reader,' or 'one who can read.'

اوقور اوله رق } 'Becoming a reader,' or 'one who can read.'

اوقور اولوركن

- اوتور اولنجه 'Whilst becoming one who can read.'
 اوتور اولمغين 'The having become one who can read.'
 اوتور اوله لو 'Since becoming one who reads.'
 اوتور اولمه 'The action of becoming one who can read.'
 اوتور اولدق 'The action of having become one who can read.'
 اوتور اوله جق 'The action of being about to become one who can read.'

[246.]—II. اوقومش 'Having read.'

اولورم اوقومش 'I become one who has already read,' or 'become a reader.' Also *Aorist*.

اوليورم اوقومش 'I am becoming one who has already read,' or 'become a reader.'

اولوردم اوقومش 'I became one who has already read,' or 'become a reader.'

اوليوردم اوقومش 'I was becoming one who has already read,' or 'become a reader.'

اولدم اوقومش 'I became one who has already read,' or 'become a reader.'

اولدم ايدى اوقومش 'I had become one who has already read,' or 'become a reader.'

اولمشم اوقومش 'I have become one who has read,' or 'become a reader.'

اولمش ايدم اوقومش 'I had become one who has read,' or 'become a reader.'

اوله جغم اوقومش 'I shall become one who has read,' or 'become a reader.'

اوله جغيدم اوقومش 'I was about to become one who has read,' or 'become a reader.'

اولملوايم اوقومش 'I must become one who has already read,' or 'become a reader.'

اوقومش اولملو ايدم 'I must have become one who has already read,'
or 'become a reader.'

اوقومش اوله ايم 'That I may become one who has already read,' or
'become a reader.'

اوقومش اوله ايدم 'That I might become one who has already read,'
or 'become a reader,' etc. etc.

[247.]—III. اوقويه جق 'About to read.'

اوقويه جق اولورم 'I become one who is about to read.' (This has a
future signification also.)

اوقويه جق اوليورم 'I am becoming one who is about to read.'

اوقويه جق اولوردم 'I become one who is about to read.'

اوقويه جق اوليوردم 'I was becoming one who is about to read.'

اوقويه جق اولدم 'I became one who is about to read.'

اوقويه جق اولدم ايدى 'I had become one who is about to read.'

اوقويه جق اولمشم 'I have become one who is about to read.'

اوقويه جق اولمشم ايدم 'I had become one who is about to read.'

اوقويه جق اوله جقم 'I shall become one who is about to read.'

All these tenses can be used when required; but, of course, regard
must be had to the dictates of euphony, which might, perhaps, forbid the
use of the 3rd person of this last tense, as it would be اوقويه جق اوله جق
but the rules of grammar would not prohibit its *form*.

INDECLINABLE GERUND.

[248.] There are three kinds of gerunds, which are formed with the
three participles—present, past, and future; and the gerund ايكن 'being'
of the defective verb ايم.

اوقور ايكن 'whilst reading.'

اوقومش ايكن 'whilst having read.'

اوقويه جق ايكن 'whilst about to read,' or 'to become a reader.'

[249.] Another kind of gerund, much in use, is formed with the infinitive, which drops the *ی* or *ک*, and takes *غ* or *گ*, with the addition of the preposition *له* or *ایله*: as, *اوقومتی* 'to read,' makes *اوقومغله* 'by reading,' 'by reason of reading,' or, as we should say, 'by dint of reading.' [132.]

[250.] The verbal noun, on taking the particle *جه*, forms an indeclinable gerund much in use: as, *اوقودتی* 'the having read,' (verbal noun) makes *اوقودتجه* 'as long as, whilst having read.'

[251.] There is another gerund which is also indeclinable: it has a negative form but a positive signification. It is formed from the 3rd person, present tense, of the indicative of a negative verb, and the particle post-position *دن* *اؤل* or *دن صگره*: as, *اوقوممتی* 'not to read,' *اوقوم* 'I do not read,' *اوقومزنگ* 'thou dost not read,' *اوقومز* 'he does not read.' *اوقومز دن اؤل* 'before reading;' (*lit.*, 'before not having read,') *اوقومز دن صگره* 'after reading;' (*lit.*, 'after not having read.')

[252.] This gerund is often written and pronounced *اوقومدن*, in order to shorten it, or perhaps for the sake of euphony; and among the Tartars the *دن* is sometimes made *دین*, which it is well to recollect, as this form might puzzle the reader of old MSS.

DECLINABLE GERUNDS.

[253.] The verbal noun takes the post-position *د*, and forms another gerund, which is declinable: as, *اوقودتی* 'the having read,' (verbal noun) makes *اوقودتده* 'on having read,' *اوقودتده یغمده* 'on my having read,' *اوقودتده یگده* 'on thy having read,' etc. (the *ی* being introduced for the sake of euphony.)

[254.] Also a declinable gerund is formed by the verbal noun taking

مگره دن اول or اول دن after it: as, اولدقدنصگره 'after having read,' اولدقدنصگره 'after my having read,' اولدقدنصگره 'after having read,' etc. اولدقدن اول 'before having read,' اولدقدن اول 'before my having read,' اولدقدن اول 'before thy read,' etc., which we have denominated 'indeterminates.'

Let us now take the auxiliary verb اولمق in all the preceding indeclinable and declinable,—and attach to it the present, past, or participle of اولمق, and we shall form some idea of the possible of the changes of which a Turkish verb is susceptible.

INDECLINABLE.

AUXILIARY.

PRESENT PARTICIPLE.

PAST.

- | | | | |
|-------|------------------|--------------------|-----|
| [248] | اولور ايكن | whilst being | (1) |
| | اولمش ايكن | whilst having been | (2) |
| | اولدجق ايكن | whilst about to be | (3) |
| [249] | اولمغله | by or on being | (4) |
| [250] | اولدقجه | whilst having been | (5) |
| [251] | { اولمزدن اول } | before being | (6) |
| | { اولمزدن مگره } | after being | |

DECLINABLE.

- | | | | |
|-------|-----------------|--------------------|-----|
| [253] | اولدقدء | on having been | (7) |
| [254] | { اولدقدن اول } | before having been | (8) |
| | { اولدقدنصگره } | after having been | |

And their declinable derivations:—

- | | | |
|--|----------------|---------------------------|
| | اولديغمء | my having been |
| | اولديغمدن اول | before my having been (9) |
| | اولديغمدن مگره | after my having been (10) |

اولمقش اولور
(one who) reads
(one who) has read.

Now, if we translate backwards, we shall arrive at the meaning of each.

NUMBER

With 1 { *Present* اوقور اولور ايكن whilst being a reader.
Past اوقومش اولور ايكن whilst being one who is or
has been a reader.
Future اوقويه جق اولور ايكن whilst being one who is
about to read.

" 2 { *Present* اوقور المش ايكن whilst having been a reader.
Past اوقومش اولمش ايكن whilst having been one who
has been a reader.
Future اوقويه جق اولمش ايكن whilst having been one who
is about to read.

" 4 { *Present* اوقور اولمغه by being a reader.
Past اوقومش اولمغه by being one who has been
a reader.
Future اوقويه جق اولمغه by being one who is about
to read.

" 10 *Present* اولديغمدنصكره اوقويه جق after my having been one
about to read.

And so on in the same manner with the other participles, ringing the changes in an endless variety!

SUMMARY.

We propose to lay before the student a Table of Gerunds, whereby he may be enabled to make out any form of gerund he may meet with in his reading, and which will be either in this table, or derived from some one or other of these combinations.

GERUNDS OF A VERB IN گورمک — 'TO SEE.'

گوروب	seeing or having seen.
گوردرک	whilst seeing (in an active sense).
گورجک	} on seeing (whilst or when).
گورنجه	
گوره	seeing.
گورمگين	having seen.
گورده لو	since seeing.
گوردنجه	having seen.

The three Participles.

گورر ايکن or گوردرکن	while seeing.
گورمش ايکن	whilst having seen.
گورده جک ايکن	whilst about seeing.

* The Turks take each gerund in succession as fast and as often as they can lug them in, right or wrong, no matter! This first form is scarcely ever used, whilst the second is in eternal use: with some people it is brought in at every dozen words, ايندنجه, گورنجه, بقتجه, گيدنجه, وازنجه, etc.

The three Verbal Nouns.

- گورمكدنه on seeing.
 گوردكدنه or گورمشده on having seen.
 گورده جكدنه on being about to see.

Kinds of Ablative Infinitives.

- گورمكيله or گورمكله with seeing.
 گورمكدن or گورمكدنه in or by seeing.
 گورمزدن اقل } or گورمزدن { before seeing. } Lit., before, or after not
 گورمزدن مگره } after seeing. } having seen.

From the Infinitive Gerund گورمكله 'on seeing,' is derived:

- گورمكمله on my seeing.
 گورمكئله on thy seeing.
 گورمكي له on his seeing. (?)
 گورمكمن له on our seeing.
 گورمكئمن له on your seeing.
 گورمكلرايله on their seeing.

From the Ablative Infinitive گورمكدنه 'on seeing,' is derived:

- گورمكمن دنه on my seeing.
 گورمكئمن دنه on thy seeing.
 گورمكي دنه on his seeing. (?)
 گورمكمن دنه on our seeing.
 گورمكئمن دنه on your seeing.
 گورمكلرا دنه on their seeing.

From the Participial Gerund گورمشن دنه 'on having seen,' is derived:

- گورمشنم دنه on my having seen.
 گورمشنك دنه on thy having seen.

کورمش ده	on his having seen.
کورمشك ده	on our having seen.
کورمش مگر ده	on your having seen.
کورمش لرد ده	on their having seen.

From the Participial Gerund كوردكده 'on having seen,' is derived :

كوردكم ده	on my having seen.
كوردوگك ده	on thy having seen.
كوردوگي ده	on his having seen. (?)
كوردوگمزد ده	on our having seen.
كوردوگمزد ده	on your having seen.
كوردكلرد ده	on their having seen.

From the Future Gerund كورد جكدده 'on being about to see,' is derived :

كورد جكم ده	on my being about to see.
كورد جككده	on thy being about to see.
كورد جكیده	on his being about to see. (?)
كورد جكمزد ده	on our being about to see.
كورد جكمزد ده	on your being about to see.
كورد جكلرد ده	on their being about to see.

From the Gerund كورددن اقل or مگرده 'before or after having seen,' is derived :

كوردكم دن اقل or مگرده	before or after my having seen.
كوردوگك دن اقل or مگرده	before or after thy having seen.
كوردوگي دن اقل or مگرده	before or after his having seen.
كوردوگمزد دن اقل or مگرده	before or after our having seen.
كوردوگمزد دن اقل or مگرده	before or after your having seen.
كوردوكلرد دن اقل or مگرده	before or after their having seen.

GERUNDS OF A VERB IN ق. — آلمق. 'TO TAKE.'

آلوب	taking.
آلهرق	whilst taking (in an active sense).
* آلايچى آلتجه	on taking.
آله	taking.
آلمغين	having taken.
آلهلر	since taking or having taken.
آلدقجه	having taken.

The three Participles.

آلورايكن or آلوركين	whilst taking.
آلمش ايكن	whilst having taken.
آله جق ايكن	whilst about to take.

The three Verbal Nouns.

آلمد	on taking.
آلدقده or آلمشده	on having taken.
آله جقد	on being about to take.

Kinds of Ablative Infinitives.

آلغله	whilst taking.
آلمقد or آلمقدن	in or by taking.
آلمزدن اقل آلمزدن سكره	آلمدن { before taking. } { after taking. } Lit., before, or after, not having taken.

* *Vide note* *, page 84.



From the Infinitive Gerund آلمغه 'on taking,' is derived:

آلمغه	on my taking.
آلمغله	on thy taking.
آلمغله	on his taking. (?)
آلمغزله	on our taking.
آلمغزله	on your taking.
آلمقرايله or آلمقرله	on their taking.

From the Ablative Infinitive آلمقدس 'on taking,' is derived:

آلمقدس	on my taking.
آلمقذس	on thy taking.
آلمقیدس	on his taking. (?)
آلمقیزس	on our taking.
آلمقیزس	on your taking.
آلمقرس	on their taking.

From the Participial Gerund آلمش دس 'on having taken,' is derived:

آلمشم دس	on my having taken.
آلمشش دس	on thy having taken.
آلمش دس	on his having taken.
آلمشقی دس	on our having taken.
آلمششگز دس	on your having taken.
آلمشله دس	on their having taken.

From the Participial Gerund آلدقدس 'on having taken,' is derived:

آلدیغمده	on my having taken.
آلدیغده	on thy having taken.
آلدیغده	on his having taken. (?)

آلديغمزد	on our having taken.
آلديغئزد	on your having taken.
آلديقلزد	on their having taken.

From the Future Gerund آله جق د 'on being about to take,' is derived :

آله جغم د	on my being about to take or receive.*
آله جغئد	on thy being about to take or receive.
آله جغيد	on his being about to take or receive.
آله جغيمزد	on our being about to take or receive.
آله جغئگزد	on your being about to take or receive.
آله جقلد	on their being about to take or receive.

From the Gerund مگره or آلدندن اول 'before or after having taken,' is derived :

آلديغمدن اول مگره or	before or after my having taken.
آلديغئندن اول مگره or	before or after thy having taken.
آلديغي دن اول مگره or	before or after his having taken.
آلديغمزدن اول مگره or	before or after our having taken.
آلديغئگزدن اول مگره or	before or after your having taken.
آلديقلدن اول مگره or	before or after their having taken.

* The future of آلمق is used in the sense of 'having to receive' (a sum of money): as بنم آله جغم وار بوتدر 'I have to receive so much;'
سنگ آله جغئ وار 'thou hast to receive,' etc.; therefore the gerund of this form will imply the same thing.

COMPOSITION.

We will suppose that the learner has gone carefully through the present work, has endeavoured to retain all the rules laid down in it, and can decline and conjugate every noun and verb that he may meet; that he has, further, learned the first chapter of St. John by heart, and that, while covering with a piece of paper the interlinear translation under the text of the 'Tales,' he can read the whole or any part of them with ease. Still there is a great deal more for him to do before he can arrive at facility of composition. We will in this chapter give him some hints how best to attain his object.

When we learn a dead language, we are generally satisfied at being able merely to understand what has been written in it by classic authors: hence it is that many students learn Latin and Greek so very imperfectly that they very soon forget what little they acquired in their school-boy days. The plan we propose to our pupils is, to ingraft the language they have selected on their mind, so that it may become as familiar to them as their mother-tongue. This is by no means difficult, and if the following plan be pursued, we have no doubt that ninety-nine out of every hundred will, sooner or later, attain the object of their wishes.

In the first place, they should lay a good foundation by acquiring a great many words, and they cannot do better than gain a perfect knowledge of the two thousand different words which are supposed to be contained in St. John's Gospel. Such a number would alone suffice to enable them to speak. While reading carefully the Gospel—which they

should be able to do in the course of twenty-six days—they ought also to master the verbs and the simple declensions of nouns, etc., getting up the etymology of the Grammar at the same time; so that when they have read St. John's Gospel once through, they may find no difficulty in recognising the case and tense of every noun and verb. They should then go through the 'Tales,' and, while doing so, they might every day read again one chapter of St. John, and analyze it with the assistance of the Syntax, which we have made as comprehensive as we considered necessary, without being too prolix.

By the time they have finished reading the 'Tales,' it is presumed that they will have succeeded in familiarizing their minds to the peculiar construction of the language. They should now go through them again—copying out the text—and endeavour to translate it into literal English—more literal than the present translation—on separate pages, so as to be able, when they have done, to *re-translate* them into Turkish. In this interval—which will be the third month of their study—they must contrive to learn at least thirty dialogues such as the author has already published, and which they are supposed to have acquired in their primary introduction to the Turkish language.

If the learner have followed strictly the injunctions here laid down, he will find himself, at the end of his third month's study of this work, pretty well advanced in the language. During all this time, in his leisure hours, he should have endeavoured, first, to form Turkish phrases in *English words*: then, by degrees, he will be able to put them into Turkish; and he should never go to sleep without learning some line or two by heart, should repeat the same on awaking, and during the day spout it to himself, till it is perfectly familiar both to his mind and to his tongue.

Still he will find some difficulty:—when he endeavours to speak, the words will not come fast enough, and he would also require some one to speak to. Of course, if he were in Turkey, with the information

already acquired in the fourth month, he would soon obtain a facility of expressing himself; but we will suppose him to be still in England, and anxious to make further progress. Let him not despair, but recollect that he has, in three months, done more on this plan than the generality of students do in seven years with Latin or Greek, which are languages far less difficult than the Turkish, and on which so many elementary works and books to assist the learner have been written.

We repeat that it is indispensably necessary to our plan, that pupils should learn as much by heart as possible. Either *with* the use of their reasoning faculties *if they can*; or *without*—after the fashion of a parrot—*if they cannot*; still *learn by heart they must*. We believe that there is no one who, *having the wish*, can fail to learn by heart, either by the first or the second means; if by the first, of course, it is best, but by the latter *also* a great deal may be done. Let us see how. Most pupils find that they have got up the first line or two of St. John's Gospel much better than the first part of the chapter, and this latter better than the last part; that they can read the first chapter better than the second, and the second than the third—why is this? simply because they have gone through the latter less frequently. Let them have the patience to go over the last part as often as the first, and there is no reason why they should not learn it as well as the first line of the first chapter; it is for this facility that we contend. Let them not despair at the necessity of frequent repetition, but rather recollect that they are called upon to *concentrate* the practice of many years into that of four months. During the early years of their childhood they heard the words of their mother-tongue very often over and over again before they learned them; let them repeat these strange words mechanically and "*spiritually*" as often, and they also will become as familiar.

We will now suppose that they have reached the end of the fourth month of their study of this Grammar, that they have a store of full three thousand

words at their fingers' ends, or rather, at the tip of their tongue, with a competent recollection of the rules here laid down. While they will now certainly find themselves in a state to speak, with a little hesitation and occasional mistakes, they will still not be able to compose. For this we give them two more months, during which time they should read some selections of Turkish literature, such as the author proposes to publish with notes and grammatical references, bearing the number of the rule or tense in this grammar, which throw most light on the word, or subject marked. Such selections should be carefully translated, and retranslated, both ways.

We have now conducted the pupil through five months of his career, and brought him to the sixth, wherein we hope he will acquire sufficient knowledge to enable him to compose, and at which stage he will certainly possess more real acquaintance and familiarity with the language, both practically and grammatically, than is generally obtained on the old system in as many years.

We recommend this system to the serious attention of all teachers and students; convinced as we are that the acquirement of any language is a mechanical operation, which requires not so much an effort of memory as a simple desire to learn, and *much perseverance*. Of course, some with a good use of their mental faculties will learn faster than others; but *all* will reach the goal of their ambition, if they will only take care not to despair in the first few months of their studies.

Those who expect to learn a language by merely reading an hour or two a day, and then turn their attention to something else—either business or pleasure—should not undertake it, as they are sure to fail. But all who will set their minds upon it, will think of nothing else, and continually repeat to themselves what they are learning, must inevitably succeed; and when we think that, instead of wasting our time in the trifling insipidities of the daily course of an artificial state of life, we can in so

short a time, and at such little cost, acquire a new language every year, and that too so perfectly, that it will be as impossible to forget as our mother-tongue, it is astonishing, that, in the days of universal communication between men of all nations, there should not be among us a greater desire to acquire languages, that thus we may be enabled to learn what others may have to impart of their experience, ~~set~~ by means of a translation, but in an idiom which has become as agreeable and familiar as the one to which we were brought up. If society were only persuaded of the truth of what we now advance, and of the possibility, nay certainty, of success—languages would be more generally studied than they are: but the experience of common life has led them to doubt the possibility of such a result—they imagine that languages must be difficult; because thousands fail in acquiring Latin or Greek, and even French and Italian—while the fault is really in the *system* and not in the matter to be learned. A lad is kept for years to the study of *grammar* without having the matter or *words* wherewith to put the dry rules he learns into practice; and, of course, they do not make any impression on his mind: he is then dragged through ‘*Virgil*,’ and called upon to make out the sense of a phrase with no assistance but his dictionary; he thus loses another two or three years, during which time he has only read one book, while the same time would have sufficed him to have gone through two or three hundred books of a *similar* size had he had translations to carry him through as fast as he could read them. We ask—Would he not—on *our* system—have had one hundred times more experience in the phraseology of the language and in its construction, and learned more words by reading two or three hundred volumes, than by wading darkly through the *one*, the unexplained difficulties of which have almost sickened him with a language he might otherwise have been led to love and admire? Grammar is, indeed, useful, *very indispensable*, to the perfect acquirement of a language—but the rules of grammar can

be of little or *no use* to one who has not a *capital* of words and phrases wherewith to exercise them.

When once the student is *master* of, say three thousand words, and has made the *construction* of a language and its *modes of expression* a part of his mental constitution (if we may be allowed to go so far for the force of our argument), it is easy to bring those rules into play which he may have been getting up daily; and he will find the use of the dictionary, which before was a mere impediment and trouble, by no means irksome to him.

Let us now see if we can lay down some rules or outlines of exercises, whereby the student may lead his own mind into the current of ideas requisite 'to flow through the meadow of his conceptions,' in order to express himself, not in his mother-tongue, but in his newly-acquired language.

He must first divest himself of all original and preconceived notions of construction, and assume the one he has been studying and engrafting on his mind. *He must try to think in the language of his adoption.* This he will not be able to do at the outset. He must not therefore attempt to translate the phrase mentally with English words; but must rather endeavour to employ the *turns* of the language in which he is about to compose. Let us, for instance, suppose that he wishes to say—'Come to-morrow morning, when I have breakfasted.' Recollecting the necessity of putting the verb at the end, and the dative case first; bearing in mind that he should present to the attention of his hearer what is most important first, and adopting the system of reversing the English phrase, he would form the following representation of this idea, which he could easily—with his knowledge of words, declensions, and conjugations—put into Turkish,—'Thou to me to-morrow after my having eaten, early in the morning, near me come.'

من بگا یارین یکت یدیکمدنصغر ارن یانمده گل

an bā-nā yā-rin yē-mak yē-dī-gim-dan-so-ā-ra ar-han ya-nim-da gol.

Would it not be more satisfactory—nay, would it not sound more poetic to have thus expressed himself, than to have said—

گل بگا یارین ارکن وقت که بن یمک یدم

gel bā-nā yā-rin er-ken wakt-ki ben yē-mak yē-dim!

Of course: because more in consonance with a style he has by this time learnt, not only to like, but to look upon as the most natural for the expression of his ideas in the Turkish language. Let us proceed with this dialogue:—‘I shall be most happy to do so, if not otherwise engaged.’ ‘Upon my head, if of me other my business there should not be, without fail I will come.’ This *construction* may appear strange to a novice, but we are addressing only those who have attained such a degree of proficiency as has accustomed them to see nothing extraordinary in the above, and who will be able immediately to turn it into such Turkish as will be found to run quite smooth. Let us see how it sounds—

باشم اوستنه اگر بنم بشقه ایشم اولمز ایشه مطلق کلام

bā-shim ūs-tū-nah ā-ger bē-nim bāsh-ka ishīm ol-maz-ışsa mut-lak gē-lo-rim.

Let the student take the Tales of the Khoja, put them into good fluent English, and then, shutting up the book, let him first write an English representation of the ideas in Turkish phraseology, and then let him put the same into Turkish, and compare it with the original. He will soon fall into our plan; and, if he have been diligent and attentive, we doubt not that, with a little practice, he will be able to compose correctly in the Turkish language at once, and will have acquired the great desideratum, that of having learned *to think in this language*.

PRONUNCIATION.

The author has endeavoured in the present work, as far as it was possible, to represent in italic characters the words of difficult pronunciation. He does not, however, flatter himself that he has perfectly succeeded. The Roman character is already the representative of so many different sounds in each of the European languages, that one can scarcely hope ever to bring the minds of all persons to appreciate any peculiar adaptation of the sounds of letters which may be selected to form a system for writing the Eastern languages. This is a *veraxa questio* with Orientalists, and one which will never be brought to any final decision. Some adopt the plan of representing each Turkish letter by a corresponding one from the European alphabet, and thus render it impossible to pronounce it correctly; because, for instance, the letter *l* has four or more sounds, 'a, d, t, e, and s,' and sometimes, moreover, it is mute. Others endeavour to represent each word as it is sounded; but the powers of the organ of hearing are certainly 'comparative' in each individual, and the conception each person has of the value of the Roman letter is certainly different, not only in different nations of Europe, but even in those professing to speak one and the same language, whose pronunciation, notwithstanding, more or less differs, as in the Scotch, Irish, etc. Indeed, among the inhabitants of the same city, a person with a good ear will discover an invariable variety of 'sentiment,' or 'appreciation of a letter,' in each individual he meets. The consequence of all this is, that each will spell differently when not tied down by some stringent rule which forbids his transgressing the laws of custom.

Thus, then, when many persons form each a different idea of the of a letter it is impossible to get them all to agree in pronouncing word presented to them in the same way. All that can be done

is to lay down a system as nearly correct as the ear of the composer can imagine, and require the learner to conform thereto. The author cannot hope to satisfy everybody. One will say, why did you not place *au* to represent the *alif* in *اُني* *ani*,—another will maintain that it is better to write it with an *e*, *اُني* *oni*: both are wrong and both are right. They are wrong, because, in the first case, it is inconvenient to have double vowels; in the second, because the sound is nearer *e* than *au*. They are both right, because, in the first case, the *a* and *e* would represent the *ı* and the (*ı*); in the second case, because the letter *e* cannot represent an *ı* *alif*. Thus we may perceive it is a hopeless case to suit the Roman characters (with their present powers) to the conception of every one.

As a proof of the impossibility of getting any two persons to write alike the Turkish sounds of words with Roman characters, the author requested two of his pupils to note down from his dictation the following dialogues, which he had himself previously written, not upon the system he has followed in this work, but from his conception of the value of European letters as best adapted to the expression of Turkish words. The following is the result:—

ORTHOGRAPHY

OF THE AUTHOR.	OF FIRST PUPIL.	OF SECOND PUPIL.	THE TURKISH SPEAK.
<i>bir iki tabak ka-</i>	<i>bir iki tabik ka-</i>	<i>bir iki tabak karas</i>	برایکی طبق
<i>ghas dırit ilah</i>	<i>ghas dayoit illah</i>	<i>dırit ille kalum</i>	کاغذ دیویت
<i>kdlum guettur.</i>	<i>khalum goetur.</i>	<i>getlow.</i>	ایله قلم گتور
<i>bir maktub yazain.</i>	<i>bir myktub yazain.</i>	<i>bir maktu yazym.</i>	برمکتوب یازایم
<i>bâyür effendim.</i>	<i>bu yür effendim.</i>	<i>bour effendim.</i>	بور افندیم
<i>ne bu ? murakkaş</i>	<i>naybu murakkaş</i>	<i>ney bou mourakab</i>	نه بو مرکب
<i>yok.</i>	<i>yokedir.</i>	<i>yokdir.</i>	یوق
<i>banas nah ?</i>	<i>banand.</i>	<i>banand.</i>	بنانا نه
<i>nichun bakmadin.</i>	<i>nichun baukmadin.</i>	<i>nichun bakmadin.</i>	نیچون بکمدگ
<i>ben katib deydim.</i>	<i>ben katab day-</i>	<i>ben kartib dayelim</i>	بن کاتب دگل
	<i>gellim.</i>		ایم

ORTHOGRAPHY

OF THE AUTHOR.	OF FIRST PUPIL.	OF SECOND PUPIL.	THE TURKISH TEXT.
<i>ishim deyil der.</i>	<i>ishim day yilder.</i>	<i>ishim deyilder.</i>	ایشیم دکلدر
<i>boeh lakirdi etmah.</i>	<i>boehs lakordî etma.</i>	<i>boeh lakado etma-</i> <i>die.</i>	بوش لاکردی ایتمه
<i>khalt etmah.</i>	<i>kault etma.</i>	<i>khalt etma.</i>	خالت ایتمه
<i>sues, bok-yéméh.</i>	<i>sües boki yemma.</i>	<i>sus bokoyhna.</i>	سوس بوقیمه
<i>chiapuk cherahî-</i> <i>-yah guit.</i>	<i>choppuk cherahiya</i> <i>güeth</i>	<i>ahapuk cherahoyir</i> <i>gyte.</i>	چاپوک چرشیه مگیت
<i>murekkoë dîl guel.</i>	<i>murakeb olgel.</i>	<i>mourakië ol guel.</i>	مرکب ال گل
<i>bazar irak dir.</i>	<i>bazar orakdur.</i>	<i>bazar irakdir.</i>	بازار ایراکدر
<i>haideh chok soui-</i> <i>-lama.</i>	<i>haiday choek su</i> <i>oloma.</i>	<i>hiday choek suil-</i> <i>lama.</i>	هایده چوق سوایلومه
<i>kirmizi mûm nigêh</i> <i>oldî.</i>	<i>khermazes moom</i> <i>nidji oldî.</i>	<i>kurmasemum niya-</i> <i>ooyi.</i>	قرمزی موم نیجه اولدی
<i>bûradah idi.</i>	<i>burada idi.</i>	<i>bourada idi.</i>	بوراده ایدی
<i>ahimdi guturdum.</i>	<i>ahimdi gurâdm.</i>	<i>ahimdi gourdum.</i>	شمدی گوردوم
<i>ishteh büldum.</i>	<i>ishti bûl dum.</i>	<i>ishter buldum.</i>	اشته بولدوم
<i>mûm yak.</i>	<i>moom yook</i>	<i>mum yok.</i>	موم یاقی
<i>yaktim.</i>	<i>yockt'm.</i>	<i>yoktim.</i>	یاقتیم
<i>bûgün aidañ katch-</i> <i>dir.</i>	<i>bu gym aida</i> <i>kotchder.</i>	<i>boogun soyeda</i> <i>katchda.</i>	بوگون آیده قاجدر
<i>bana sorarsiniz ?</i>	<i>band surarsiniz.</i>	<i>banasurarsiniz.</i>	بلا سوررسنگز
<i>neh bilirim.</i>	<i>né bilerim.</i>	<i>nobilerim.</i>	نه بلرم
<i>nichân san ishah-</i> <i>-misin ?</i>	<i>nichun san yahak-</i> <i>-misin.</i>	<i>nilehun san oyahk-</i> <i>-misin.</i>	نیچون سن اشکمیسین
<i>bir shoî bilmassin ?</i>	<i>bir shoy bilmasin.</i>	<i>bir sho bilmasin.</i>	برشی بلمزین
<i>bilmam.</i>	<i>bilnam.</i>	<i>bilnam.</i>	بلمم
<i>guît bî maktûb</i>	<i>goet bu maktub</i>	<i>guît bumetub post-</i>	گیت بومکتوب
<i>postays guou-tur.</i>	<i>postays güotur.</i>	<i>ays goutur.</i>	پوسته یه گوتر
<i>ahapuk guel.</i>	<i>chappuk guel.</i>	<i>ahapuk gold.</i>	چاپوک گل

In pronouncing the Turkish, care should be taken to give each letter its full value (a knowledge of the word, and some habit, will enable the speaker to supply the vowel-points); but each letter must be well pronounced, and each syllable in succession, without bearing upon one more than another. The English learner, in particular, should bear constantly in mind that there is *no accent in Turkish*. Of course the double letters, and particularly the *ج*,* will cause the weight of the preceding and following syllable to fall on them, and a kind of accent will be the result; but the learner must endeavour to divest himself of his English accentuation *as much as possible*: we say, as much as possible, because Englishmen—indeed, Britons in general—carry the peculiar clipping accents of their language with them wherever they go, and in what language soever they attempt to speak.

Although the orthography of the Turkish is not yet settled, the vowel-points are by no means left without the bounds of certain established rules consequent on the origin of the word,—but these rules have not been laid down; and to follow them up to their source, in the languages from which the words are borrowed, would involve the necessity of studying Arabic and Persian etymology. It would require a separate treatise, and much time, to enter into this subject, so as to lay down any rules that could be of material advantage to the learner. We consider that the best thing he can do is to learn by heart a great many pieces of poetry or prose, dialogues, etc., whereby he will accustom his ear to the word, and he will then be laying up a stock of observations far more useful to him than any rules, which can never be definite—because they cannot stand without exceptions. The only letters and vowel-points that appear to us to have been left occasionally to the choice of the speaker are *و* and *ي*, *damms* (◌ْ) and *hars* (◌َ):—for these

* *آندرمق* *di-dir-mak*, 'to cause to be thrown'; *اندركت* *et-dir-mak*, 'to cause to be done,' etc.

we have given the only rule we could lay down (page 16), and the ear of the speaker must do the rest to obey the calls of euphony.

Thus, we see, **گترسون** 'let him take,' is pronounced *gá-tar-sam*. Now, it may be written either with the و, or the (') may take its place; but it is evident that the ي would be *mal-d-propos*, except at the end, when it may be used to soften the word after so many و's: as, **گوتورسین** for **گوتورسینگز** 'take ya.'

Then, again, **اگر ایانمزسگز** may be written with a ي, or *hears* (-); but it is evident that و here would be out of place, because a soft word cannot require to be made hard: on the contrary, it is still more softened by **ایسه**, and made into **اگر ایانمز ایسگز**, the two س's being blended into one on the introduction of **ایسه** into the word. *Vide* note to Tale 44.

We further recommend the pupil to pay attention to the pronunciation of words as noted in the Vocabulary: he will find that و sometimes stands for *w* and sometimes for *v*. For this his observation will soon point out two rules: when و is followed by a vowel it is sounded like a *v*, otherwise it remains *w*; if it is a Turkish word it is generally a *v*, if an Arabic a *w*. But the exceptions to these rules are of frequent occurrence by reason of the exigencies of euphony, and the student had better learn each word as he sees it written in the Vocabulary. Again in regard to the vowel-points: some are *e* or *i*, just as the speaker pleases; but the rule (if there be a rule) would be that Arabic words would use the *e*, and Turkish words the *i*: as, **صاحب** *sahab*, Arabic. **چرکین** *chirkin* Turkish. But for this there is no better direction than the ear and (as we have already said) the study of the words as they are laid down in the Vocabulary, taking it for granted that the author has given the best sound to each word which his personal experience of twenty years amongst the Turks has enabled him to form.



لطائف خواجہ نصرالدین افندی

۱۰۶

قدوری اوقوتمانگ

ماحی اولمش^۱

this was the advantage (arising) from his reading the- a religious man

حکمتی^(۲۰۰) بو ایمش

-Koran (after the system of) Kadūri

رحمة واسعة^۲

رحمة الله عليه

abundant mercy

May God have mercy on him

or λ : as, $\text{حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ رَسُولٌ مِّنَ اللَّهِ}$, 'Until the clear evidence had come unto them, an apostle from God.' Some would pronounce the third word here *ba-yi-naḥ*, others *ba-yi-na-tā*, without stopping, and run it into the next word, *ba-yi-na-tā-ra-sū-lan*, etc. *Vide* Koran, chap. xviii. Again, lower down in the same chapter, we have $\text{مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءُ}$ 'exhibiting unto him the pure religion, and being orthodox,' which the followers of one of the learned men would enunciate *ḥa-na-fa'd*, and others *ḥa-na-fa'an*, and so on throughout the Koran in many other little peculiarities, of which the above will serve as a sample. Mr. Bleek, of the British Museum, formerly one of the author's pupils, translated a tale entitled 'The Cadi and the Robber,' which appeared last year in 'Ainsworth's New Monthly Magazine,' in which the other six names of the leading men are given as follows: $\text{نافع، ابن كثير، أبو عمر بن العلاء، حمزة، الكسائي، أبو عمر الشافعي}$.

^۱ $\text{كَرَامَتٌ مَّاحِبٌ}$ 'a man possessed of miraculous faculties.' It is imagined that by dint of reading the Koran one may acquire super-human powers: such, for instance, as that of raising the dead. The second chapter of the Koran is considered so divine, that if it could only be read without the *smallest* error or mistake, it would not fail to effect this miracle.

^۲ We see, on the whole, that Nasr-il-deen Khoja is a much more respectable person, in spite of his little oddities and eccentricities, than his European counterpart, the wretched '*Eulen Spiegel*.'

رجا ایتدکده^[244] تدوری درسی اوقورز^۱ دیرلرسه
 if they should say 'we will read lessons Kadūri' on their requesting
 اوقودر ایش^۲ آخر کتاب^۳ استرلر-
 if they should- the end of the Koran he would make them read
 ایش- اوقوتماز ایش بغضیلر دیرلر که
 that say some people he would not make them read it -ask (to read)
 تدوری^۴ اوقودرکن^[245] کشف و کرامت-
 he became a knower of futurity, and- by reading in the Kadūri way

^۱ اوقورز. The indicative mood, present tense, 1st person plural of اوقومتی, used for the future, as is very common.

^۲ اوقودر ایش casual of اوقومتی. Here we have the present participle (which, by the bye, if alone, would have been اوقودر, but the second, is omitted, vide note 2, page ۵); and the second perfect of the verb ایم, forming a compound tense. Vide [245].

^۳ The short chapters which are at the end of the Koran are usually first taught to children, as they serve to be introduced in the part of their prayers where they are required to recite a small portion of the book. It seems, therefore, that Nasr-il-deen Khoja was too proud to undertake the office of teaching that which the common mullas could impart to their pupils.

^۴ Kadūri is one of the seven various recognized ways of reading and interpreting the Koran. By altering the punctuation, differences of the *kisus* have arisen in the reading of this book, which have been proposed by seven learned men, who have each had their followers, and the system of each has taken the name of its founder. Each of these different ways of enunciating the Koran is acknowledged to be orthodox by the other six followers of the learned mullas, but they all of course prefer their own. By *kisus* is meant a certain pause caused by the *tanween* or the *š*, which latter may either be pronounced &

لطایف خواجہ نصرالدین افندی

[۷۱] خواجہ برگون برکمسہ ننگ باغچہ سندہ^[۳۱۵] زردالو آغاچنہ
on an apricot-tree in the garden of some one one day The Khoja

چقار زردالو یرایکن^[۳۱۶] صاحبی گلور خواجہ
Khoja' comes its proprietor whilst eating the apricots mounts

نیلرسمین^۱ بوندہ دیدکدہ خواجہ ایدر بہی جانم
O my soul! says the Khoja having said 'there what are you doing

گورمز مسین^[۳۱۷] بلبل زردالو آغاچندہ اوترم باغچولن
the gardener 'I sing in the apricot-tree I am a bulbul do you not see

ایدر اوت^۲ بقایم خواجہ ترنم ایتیمگہ^[۳۱۸]
to trill (like a bird) the Khoja 'let me see (hear you) sing' says

باشلر حریف گولوب بویلہ ترنمی^۳ اولور خواجہ
the Khoja 'of song is this? what kind' laughing the man begins

ایدر عجمی بلبل^۴ بوتدر اوتر دیمش^۵
he said 'trills thus much the foreign bulbul' replies

[۷۲] روایت اولنور مرحوم خواجہ ہر علمدہ ماهر
excelling in every knowledge Khoja the late related It is

وہر فندہ کامل ایمش لکن طلبہ^۶ کندیدن درس
a lesson from him to the students but was perfect and in every science

¹ Vide note 7, page 27.

² اوت the imperative of اوتمک *et-mek* 'to sing' (applied to birds).

³ ترنمی. The Arabic substantive ترنم 'song,' has the interrogative particle می added to it; *lit.*, 'such trilling can (it) be?'

⁴ عجمی بلبل *Ajami bulbul*. Here now we have عجمی used in its primary signification, 'strange,' 'foreign.'

⁵ طالب is the singular, طلب the plural, and طلبہ the Turkish dative plural, 'seekers-after-knowledge,' hence, students.

آل ديمش قاضي ايدر هاي يون بنم نكل ديمش •
 he said 'it is not mine no He!' says the Cadi he said 'take
 [۷.] برگون خواجه يي بر عجمي بربر^۱ تراش-
 as (he was)- an incompetent barber the Khoja One day
 ايدرکن^(۳۵) هر استره جالده^(۳۶) باشي
 his head that he struck at every (stroke of the) razor -shaving (him)
 کسرب هر کسديگي يره^۲ پنه يا پشدير^۳
 (kept) attaching cotton place that he cut (at) every cutting
 ايمش خواجه بربر^۴ بهي آدم باشمگ
 (on) to the half- you fellow Oh!' to the barber the Khoja he was
 ياروسنه^(۳۷) پنه اکدل^۵ بنده [دها] ياروسنه^۶
 the (other) half I also you have sown cotton -of my head
 کتان اکيم ديمش •
 he said 'let me sow flax

¹ The Turks give the terms 'Ajāmi,' *Persian*, to any one who may be strange, hence, apparently to them, ignorant and awkward. This arises from giving way to first impressions. Strangers may seem curious to us, when, on better acquaintance, we find them rational beings like ourselves. This is particularly the case in this instance. The Persians are superior to the Turks in many respects; but as they are not much seen in Turkey, their demeanour and accoutrements look 'strange,' hence the word 'Ajāmi,' to which afterwards was added the signification of 'curious,' 'awkward,' 'ignorant,' 'stupid,'

² کسديگي past verbal noun of کسمت with the possessive affix ي, 'at every place of its having been cut.'

³ يا پشدير ايش. Here, again, we see the force of this compound tense [245].

⁴ ياروسنه 'to its half' [35], the و and ي being interchangeable. It may also be written ياريسنه.

لطایف خواجہ نصرالدین افندی

۱۰۲

اول گون سیرانه حقمش ایدي اول ارایه گلوب کور
he sees coming at that place had gone out to promenade day that

که قاضي مست و مدهوش یاتور همان خواجہ
the Khoja at once lies and senseless drunk (the) Cadi that

فراجه سین [سني] آلوب گتمش خواجہ فراجه يي
the ferejeh the Khoja he went away taking his ferejeh

ارقاسنه گیوب^۱ اوفرندن قاضي قالقوب
rising the Cadi on the other side (hereupon) wearing on his back

بقار که فراجه یوق گلوب محضراره اصمارلر^۲
he commands to (his) officers coming (is) not the ferejeh that sees

بنم فراجه مي باقش کیمده بولورسئر آلوب بگا گتورلر^۳
bring to me taking you find it on whom see ye my ferejeh

انلرده خواجہ ننگ ارقاسنده^(۱۰۰) گوروب آلوب قاضي يه گتورلر
they bring to the Cadi taking seeing upon the Khoja they also

قاضي ایدر خواجہ قنده^۴ بولدگ شول فراجه يي
ferejeh? that hast thou found where Khoja' says the Cadi

خواجہ ایدر سیرانه جقدم ایدي برده^(۱۰۱)
all of a sudden I had gone out to the promenade' replies the Khoja

گوردم بر موخته مست اولوب یاتور اوستي اجق
uncovered (open) his back lies being drunk Softly a I saw

بندہ فراجه يي آلدم کیتدم اگر سنگ ایسه
it should be yours if (and) went (away) I took the ferejeh and I

¹ Here the gerund denoting a pause is particularly useful.

² Pronounced *is-mar-lar*, from اسمرلتي 'to order.'

³ Vide note 2, page ۲۰.

Short for قنفیده. Vide [40].

گتوروب^۱ بونلره ايدر من برار بونده
 here a little while you he says to these (them) he leads them
 طور^۱ بن گيرهيم ديوب ايچري گيروب
 entering within (his house) saying that I may enter I wait
 ايدر آقاري وار ايمدي شو حريفلري مار قاري
 the wife 'dismiss these men now go O wife' he says
 چيقوب ايدر خواجه گلمدي حريفلر ايدرلر
 say the men 'is not come (home) the Khoja' says going out
 بو نصل موزدر خواجه بزملة برابر گلدی
 'came together with us the Khoja what kind of word is this?'
 قاري گلمدي موختهلر گلدی ديوب
 saying 'he is come' the Softas 'he is not come' the wife
 وافر منازعة ايدرلر مکر خواجه يوقاريدن دگلرايمش^(۱۳۵)
 was listening from above the Khoja but they make much dispute
 باشين^(۱۳۶) پنخردن چيقاروب بهي آدملر
 fellows oh you' putting forth from the window his head
 نه مجادله ايدرمنز [ايدرسنگز] بلکه قيو ايکيدر برندن^(۱۳۷)
 from one of them are two the doors perhaps why do you (thus) dispute
 چيقوب گتمش اوله^(۱۳۸) ديمش
 he said 'he may be gone going out
 [۶۹] برگون سوري حصارل بربري قاضيبي^(۱۳۹)
 Cadi a debauched (of the city) of Sür-Hissar One day
 وار ايمش برگون باغده مست اولوب ياتمش خواجه دخي
 also the Khoja he lay being drunk in the garden one day these was

^۱ Vide note 2, page ۲۰.

^۲ Imperative of *ساومتی* *see-mak*.

لطايف خواجه نصرالدين افندي ۱۰۰

دیر فقیر آدم ایدر اشاغي^۱ کل خواجه همان
upon this the Khoja come down replies the poor man he says

اشاغي اينوب نه استریش دیدکده^(۲۵۷) صدقه استرم دیمش
he said charity I want on saying 'what dost thou want' descends

خواجه ایدر کل یوتاری فقیر یوتاری چقنجه^(۲۵۸)
mounting up stairs the poor man come up stairs replies the Khoja

الله ویرد^۲ دیر بهی افندي اشاغیده نیجون
why while below Effendi O' he says 'may God give you'

سویلدمش دیدکده خواجه یا بن یوتاروده ایکن
while I was upstairs O' the Khoja having said 'you did not speak

من بنی نیجون اشاغي چاغردش دیمش
he said 'didst call me down why to me thou

[۱۸] برگون خواجه بر بلوک موخته لره راست گلوب^۳ بونلره
to these met of Softas a troop Khoja One day

بیورش^۴ بزه کیده لم دیو اوک تپوسنه^(۲۵۹)
to the door of the house (expletive) we will go to my house please come

¹ Pronounced *d-sha-gha*. *Vide* note page 16.

² الله ویرد. Although much pestered by mendicants, the Turks do not send them away gruffly, but merely say 'Allah vé-ré,' and the pauper passes on, knowing that he would lose his time by further importunities.

³ This is not اشاغیدن, but short for اشاغي اولدقده, 'being below,' or *üz*, 'having been below' [253]. Here we have a good example of the use of the expletive *ed*, which, in conjunction with a verbal noun, forms an expressive and useful gerund.

⁴ We see that موخته لره راست گلمک requires a dative case. *Vide* note 1, page ۱۲.

⁵ بیورش. *Vide* note *, page 56. 'Favour me with your presence.'

لطایف خواجہ نصرالدین افندی ۱۹

اؤده ياعمي وار پرنجمي وار وگتور
and anything brought- is there any rice is there any butter in the house

ديگك وارمي كه چوريا استرگ ديدكده آقادين
O lady! having said 'you ask (for) soup that is there -by you

شو چوريا طاسي بگا وير ديوب آلوب همان افنديلرگ يانه^[248]
to the Effendis at once taking saying give me soup-bowl that

كلوب افنديلر عيب اولمسون اگر بزم اؤده ياغ
butter in our house if let it be no shame Effendis! coming

پرنج اوليدي² بو طاس ايله سزه چوريا چقاره
I would- soup to you with this bowl there had been (and) rice

دېمش[•] جقي ايدم³
he said -have brought out (to you)

[۱۷] برگون نصرالدین افندی اؤنده اوتوررکن^[248] قېوي
(at) the door whilst in his house Effendi Nasr-il-deen One day

برادم دق ايدر خواجه يوقارودن نه استرگ
'what dost thou want?' from above the Khoja knocks a man

this form; but the Khoja is not particular when speaking to his wife, and blends the two tenses into one, forming an expressive but ungrammatical compound. This is not unfrequent, particularly among the illiterate Turcomans, who, speaking among themselves, may wish to give force to their expressions.

¹ گتورديگك the past participle گتورنك in the possessive affix of the 2nd person *gá-tar-di-gin*, 'thy having brought,' the ي in *di* being introduced for the sake of euphony.

² اوليدي short for اوله ایدی; much in use. 2nd optative [78].

³ Or چيقارد جفیدم. *Vide* 2nd future [76] 'I was about to bring out (to you).'

لطایف خواجہ نصرالدین افندی

بقالیم^(۱۸۸) خواجہ سن دلیمی اولدگ قرانلقده
 in the darkness are you become mad the Khoja that I may light it
 بن ماغ یانمی^۱ نه بیلیم^(۱۸۹) دیمش •
 he said should I know how its being whole I
 [۶۶] برگون خواجہ اؤینه کلورایکی برقاچ-
 some (seekers- coming to his house the Khoja One day
 طالبه راست کلور^۲ ایدر افندیلر بو گجه
 this evening Effendis! he says he met -of knowledge) students
 بزه گیده لیم^(۱۹۰) باباجوراسی^(۱۹۱) بزه
 'we will drink(eat) at my house baba-soup let us go to us (my house)
 طالبر یکت گوزل دیوب خواجہ نگ اردینه^(۱۹۲) دوشوب
 falling (following) after the Khoja having said 'very well' the students
 اؤه کلورلر بیور^۳ دیوب اوته منه
 to his (upper) room saying 'Pray be seated' they come to the house
 چیقار ایچری گیر ایدر آقاری برقاچ مسافرلر گتوردم
 I have brought some guests O wife! says enters within he mounts
 برطاس جوریا وزیرلم^۴ قاری آو افندی
 Effendi O the wife that I may give (them) a bowl of soup

^۱ 'how should I in the dark know what is whole by me'—only an excuse in order not to have the trouble of getting up for it. یانمی means 'in my possession,' as above.—یاندو does not mean 'by you' exactly, but 'in your keeping.'

^۲ راست is a Persian adverb signifying 'straight,' hence گلمک 'to meet,' راست گتورمک 'to lead straight,' i.e., 'to succeed.'

^۳ Vide note 2, page ۲۰.

^۴ Pronounced e-dd-et-add.

^۵ This should properly be وزیرلم imperative 'let us give,' or وزیریم 'that I may give,' 1st optative [67]. There is no tense that can give

- [۶۴] برگون خواجہ آبدست آلو رکین^(۱۴۸) مو یتشمز
 does not suffice the water making ablution Khoja One day
 نمازہ باشلدیفی وقت^۱ قازگہ برایاق اوزرہ طورر دیرلر
 they say he stands on one leg like a goose when (he) began to pray
 کہ خواجہ افندی نیلرسین [نہ ایلسٹر] خواجہ بو
 this ' the Khoja 'what are you doing' Effendi Khoja that
 ایاغمل آبدستی^(۱۴۹) یوقدر دیمش
 he said 'has not (had) its purification leg of mine
 [۶۵] برگون خواجہ یہ بر آدم گلوب مسافراولور
 becomes (his) guest coming a man . to the Khoja One day
 کچہ یونلر یاتارلر بروقتدنصٹرہ موم
 the light after a little while lie down (to sleep) these (two) (by) night
 سونور^۲ مسافر ایدر خواجہ افندی موم
 the light Effendi Khoja says the guest is extinguished
 موندی^۳ صاغ یانندہ موم واردر کتور
 bring (if) you have any whole candle has been extinguished

name of Ayûb, 'Jacob,' into 'یو,' a word of one syllable, meaning 'a cord to hang him by.' This was intended to censure the clipping of words so common among the Tartar as well as in the Hindo-Germanic races, and to which we have already adverted; as Dr. Johnson is reported to have reprobated the pronunciation of the word 'wind,' as now commonly pronounced, by saying, 'I have a mind to find why you call it wind.'

'باشملق' 'to begin.' باشلدیفی the past participle taking the possessive affix becomes باشلدیفی 'his having begun,' changing the ی to غ, on coming in contact with a liquid letter.

^۲ سونیمک *su-yun-mak* has an active form and a passive signification. سوندی or موندی *stadi* or *su-yindî*, '(the light) is gone out,' as we should say.

لطائف خواجہ نصرالدین افندی

۹۶

نذر [نہ در] بزم حماد درمہ گچ قالوب
 remaining (coming) late to lesson Hamad our' what is it
 ترلمش سگرتدیگندن^۱ دیو یتشہیم
 he perspired (and) by his running (expletive) that I may reach (in time)

اوزریمہ طاملدی دیمش *
 he said 'dropped (some drops) upon me

[۶۳] برگون خواجہ منبرہ چیقوب مسلمانلر سزہ
 to you Mosolmen mounting to the pulpit Khoja One day

بر نصیحتم وارد اگر اوغلتر اولور ایسہ زنہار
 beware you should have children if there is an advice from me

اسمنی^۲ ایوب قومایگ^۳ ایتمشلر ای خواجہ
 Khoja O they said do not name (put) Ayüb their name

نیچون زیرا خلق استعمال ایدرک^۴ ایپ
 Ip (a cord) making use (of the name) the people because' Why?

اولور دیمش *
 he said 'it would become

^۱ سگرتدک [71], declined with the post-position ی of the 3rd person. 'his having run,' in the ablative case; سگرتدگندن 'by his having run;' and the ی in سگرتدیگندن is introduced to facilitate the pronunciation of this jaw-breaking word, *sy-gret-di-gin-dan*.

^۲ In the accusative singular, instead of accusative plural—اسملرینی, because he is speaking collectively.

^۳ Vide note 2, page ۲۰.

^۴ استعمال ایدرک. Note what we have already said, that this gerund implies action, as well as 'whilst'—*is-to-mal i-deg-rek*, 'whilst proceeding on or continuing.' In their use of the name, as they are speaking, they would clip the first letter of the second syllable, and convert the child's

لطایف خواجه نصرالدین افندی ۹۷

[۶۴] برگون خواجه آبدست آلو رکن^(۱۴۵) مو یتشمز
 does not suffice the water making ablution Khoja One day
 نمازه باشلدیغی وقت^۱ قازگب بر ایاق اوزره طورر دیرلر
 they say he stands on one leg like a goose when (he) began to pray
 که خواجه افندی نیلرسین [نه ایلرسگنر] خواجه بو
 this 'the Khoja 'what are you doing' Effendi Khoja that
 ایاغمش آبدستی^(۱۴۵) یوقدر دیمش
 he said 'has not (had) its purification leg of mine
 [۶۵] برگون خواجه ده بر آدم گلوب مسافراولور
 becomes (his) guest coming a man to the Khoja One day
 کجه بونلر یاتارلر بروقتدنسگره موم
 the light after a little while lie down (to sleep) these (two) (by) night
 سونور^۲ مسافر ایدر خواجه افندی موم
 the light Effendi Khoja says the guest is extinguished
 موندی^۳ صاغ یاننده موم واردر کتور
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لطایف خواجہ نصرالدین افندی

۱۴

چیمقار گیدر برازدن خواجہ بی^[145]
 the Khoja these (people) a little later goes out (and) goes away
 ارار^[146] بولہ مزلر مانعین ایدوب ارانچہ واروب
 coming after him dispersing about they cannot find seek
 بولورلر های خواجہ کل نرۂ گیدریش دیرلر
 they say 'are you going where come Khoja Oh!' they find him
 حواجہ بوگون دوگون آشی کیم یدی ایسه^[147]
 has eaten whoever the food of the marriage to-day the Khoja
 کرکدر^۱ کہ اول گیرسون دیمش
 he said 'should enter he that it is right
 [۶۱] برگون خواجہ سفرہ گیدرکن^[148] بر کاربان-
 with a- going to travel the Khoja One day
 [کاروان] ایله بریرہ قونوب آتیرینی^[149] بغلیب صباح-
 it becoming- tying up his horses put up (at) in a place caravan
 اولدتدہ^[150] خواجہ اتلرلر ایچندہ^[151] آتني^[152] بولہ مزلر
 cannot find his horse from among the horses the Khoja -morning
 و بلمز قنعی سیدر همان الینہ^[153]
 in his hand (expletive) all at once which of them it is and knows not
 اوق یای آلوب ادملر آتملی^۲ غایت ایتدم^۳
 'I am determined' 'do not fire' the men taking the bow (and) arrow

^۱ 'Why should I, who have not partaken of the feast, sit with you; let him who has eaten of it enter into the house.' *Gé-rak-dar*, 'it is necessary,' an impersonal verb. *Vide* Vocabulary.

^۲ *آتملی* or *آتمہ* *dt-mak*. Note the unestablished orthography here.

^۳ Verb compounded of the Arabic substantive غایت 'extremity,' and the auxiliary ایتمک. Here it is perverted to the use they require, and signifies 'I am desperate, and determined to kill some of these horses, so let each take his own away.'

خواجہ یو طوشانڈ سورنڈ سوبی^(۳۷) در^(۳۸) دیمش •
 he replied 'is water water's the hare's this' the Khoja
 [۵۹] برگون خواجہ جفت سورکن^(۳۹) بر قابلومبغہ بولوب
 finding a tortoise while ploughing Khoja One day
 طوتوب بوغازبنہ^(۴۰) برایپ طاقوب
 to his girdle (middle) tying a string to its neck seizing (it)
 آماقور^۱ قابلومبغہ ایسہ باغر جاعر خواجہ جاعر
 do not call' the Khoja calling out but the tortoise he suspends
 سندہ جفت سورمک اوگزورنڈ^۲ دیمش •
 he said 'you (will) learn to plough you stupid

[۶۰] برگون خواجہ اولنہ جتی اولور^۳ خلٹی
 the people had agreed (nolens volens) the Khoja One day
 دعوت ایدر^۴ قومشور گلوب یمک^(۴۱) باشلر [ل]^(۴۲) خواجہ یہ
 to the Khoja they begin to eat coming his neighbours to feast
 کل سندہ یہ^۵ دیمزلر خواجہ طاریلوب
 getting angry the Khoja they do not say 'eat you also come'

¹ Pronounced *bet-ki-nak*. Vide [35].

² The composite verb is *dad-to-mak* 'to place hanging,' i.e., 'to suspend.'

³ Pronounced *t-ru-nar-sin*, from *t-run-mak*, the *گ* being softened down as much as possible.

⁴ 'اولنہ جتی اولور' 'Nolens-volens,' 'willy-nilly,' *lit.*, 'it will be, it is,' which is sometimes better expressed اولور اولمز 'it will be, it cannot be;' *whether he liked it or not*, as we should say.

⁵ He invites the people to a feast unwillingly, and at their repeated request. The verb ایدر, in its positive form, shows the conclusion of the sentence.

⁶ The 2nd person imperative of یمک 'to eat.'

لطایف خواجه نصرالدین افندی

دیدکده اول آدم طوشان گتورن^۱ کمسه‌یم دیر
 he replies 'person I am the hare-bringer' man that saying
 خواجه ینه بونی قبول ایدر برقاچ گوندنصگره برار آدم‌لر
 some men after a few days receives him again the Khoja
 گلوب مسافراولمتی استرلر خواجه بونلره^(۳۲)
 to them (these fellows) the Khoja they ask (want) to be guests coming
 کیملرسنر دیدکده بونلر طوشان گتورننگ^۲ قومشولری-
 neighbours- bringer's the hare' they having said 'who are you?'
 یز-^(۳۳) دیرلر برقاچ گوندنصگره ینه برقاچم حریف^(۳۱, ۳۲) دخی
 also a set of men again a few days after they said 'we are
 گلوب انلره ده [دها] خواجه کیملرسنر دیدکده
 having said 'who are you?' the Khoja to them also coming
 طوشان گتورننگ قومشوسنر قومشولری^(۳۴) یز دیرلر
 they reply we are neighbours neighbours' bringer's the hare'
 خوش گلدیگنر دیوب بونلرگ اوکلرینه^(۳۵) برطاس ساده صو
 of clear water a bowl before them saying 'you are welcome'
 گتورر بونی گوردکده بو نه در دیدکلرنده
 on their saying 'what is it? this' seeing these he places (brings)

¹ The participle گتورن *gú-tá-ran* of the verb گتورمک *go-tár-mak* used substantively. *Lit.*, 'the hare-bringing person I am.'

² گتورننگ. The participle is گتورن *gú-tá-ran*, the genitive would then be گتورنگ; but as the *faíks* (ـ) over the *r* is lost in consequence of the *n* being disjoined from it and attached to the post-position sign of the genitive case گ, the hiatus would be broken without a vowel, the *s* therefore is introduced in the pronunciation, and thence finds its way into the orthography, گتورننگ *gú-tá-rá-nin* for گتورنگ. No rules can be given for unestablished orthography, and the student must trust to his ear.

لطایف خواجہ نصرالدین افندی ۹۱

خواجہ گلوب بن چیقازم^۱ دیدکده چیقازمزمین
 'you cannot mount' having said 'will mount I' coming the Khoja
 دیرلر خواجہ همان اتکلرین^(۱۳۰) بلنه^۲ موقوب
 thrusting into his girdle his skirts at once the Khoja they reply
 پابوچلرین^(۱۳۱) قوینونه قور خواجہ افندی اغاجده
 in the tree Effendi Khoja' he puts in his pocket his shoes
 پابوجی نیلرسین دیدکلرنده خواجہ
 the Khoja on their saying 'what will you do (with them) the shoes
 بلکه اندان اوقه یول دوشرسه^(۱۳۲) حاضر یانمده پابوج
 the shoes with me near may turn up a road further up perhaps
 بولنسون^۳ دیمش *
 he said let them be found

[۵۸] برگون کویدن بر حریف گلوب خواجده
 to the Khoja coming man a from the village One day
 بر طوشان کتورر خواجده^(۱۳۳) [دخی] حریفه عزت واکرام ایدوب
 entertaining him to the man the Khoja brings here a
 چوریا یدیر بر هفته دنسگره ینه گلور اما
 but he comes again after a week feeds (him with) soup
 خواجہ اونتمش انگ مسافرا ولدوغینی سن کیمن
 'who are you?' his having been a guest of his had forgotten the Khoja

chit-mak, 'to mount,' 'ascend,' etc. *Vide* [60], and observe the unestablished orthography here of the *l* for the *s*.

¹ Acrist.

² Pronounced *id-lis-ah*.

³ بولنسون, the passive form of بولمتی. *Vide* [60, 80].

⁴ عزت واکرام 'treated him with esteem and regard,' that is, 'politely and hospitably.'

لطایف خواجہ نصرالدین افندی

۹۰

[۵۶] برگون خواجه برقاچ ادملرایله باتی آؤینه گیدرلر^۱
to fish they go with some men the Khoja One day

دڭزه آغ اتارلر خواجه ده [دخی] کندینی
himself the Khoja (also) they cast the net in the sea

آغ ایچنه^۲ اتار ایدرلر خواجه افندی نیلڭ
'what have you done? Effendi Khoja' they say he throws in the net

[نه ایلڭ] خواجه بن کندیمی^(۳) باتی ماندم دیمش *
he said 'thought a fish myself I' Khoja

[۵۷] برگون محله اوشارلری^۳ بربرلرینه گلڭ
come to each other the lads of the neighbourhood One day

خواجه بی اغاجه چیقارلم^(۴) مڭره پابوجلری^(۵)
his shoes then let us make to mount to the tree the Khoja

چاللم^(۶) دیوب چوجقلر براغاچڭ دینه^(۷) گلوب
coming under a tree the children saying (which) 'we will steal

بو اغاجه کسه چیقامز^۸ دیوب طوررکن
(and) standing saying 'cannot mount any one to this tree'

^۱ آؤ is 'sport,' باتی آؤ 'fish-catching'—instead of following rule [210]—the first word used adjectively to the second, which here takes the possessive affix ی, and is in the dative case to agree with the verb گیتمک 'to go.' *Vide* note 1, page ۱۲.

^۲ اغ ایچنه. Here, again, we have another kind of exception to rule [210]. It might have been اغ ایچنده, but as the verb آئمنی requires the dative case, it is easier to make one word of it, and say اغ ایچنه *agh-t-ehi-nah*.

^۳ محله 'a place,' is Arabic, and therefore not subject to the Turkish rule. *Vide* [218].

^۴ چیقامز, from چیقمه منی *chi-ka-ma-mak*, the 'impossible' form of

قابوب کتمش^(۳۰) قاریسی چاغروب بیی خواجہ
Khoja Oh! calling out his wife he carries it off snatching

یتش^۱ قوزغون مایونی آلدی دید-
on her- has taken (off) the soap the kūrghūn overtake (assist me)
کده- خواجہ ایدر آقاری هیچ طنمه آنگ اوستی^(۳۱)
his upon him never mind Oh, wife! replies the Khoja -saying which

یزن کیرلیدر قووارسون^۲ بیقاسین *
'let him wash (therewith) let him alone is dirty than us

[۵۵] مگر خواجہ نگ باشی^(۳۲) گل ایش بربره وار
he goes to the barber was bald head the Khoja's But

طراش اولور^(۳۳) جیقار بر اقچه ویر کلجک هفته
the next week he gives penny one takes out (of his purse) gets shaved

ینه گیدر ینه طراش ایدرلر^(۳۴, ۳۵) آینه بی اوگونه
before him the mirror they shave him again he goes again

قورلر^۳ خواجہ بنم باشد^(۳۶) یاریسی^(۳۷) گل در ایکی طراش
shavings two is bald its half head my' the Khoja they place

براقچه ده اولمز می^(۳۸) دیمش
ho said 'will it not do? (for) one penny

^۱ یتشمتک is 'to reach,' hence 'to overtake.'

^۲ A word much in use, composed of the 2nd person imp. of قومتی 'to leave' (to put down, to place), and 3rd person imp. of وارمتی 'to go,' 'do thou let him go.'

^۳ The mirror is presented to him in order that, after taking one satisfactory look at his beard, etc., he should place on it the barber's pay for shaving him.

^۴ Here the pronoun is in the genitive case: if the pronoun were omitted, the noun would be inflected: باشمگ یاریسی *ba-shm-g yā-ri-si*.

لطایف خواجہ نصرالدین افندی

۸۸

قالقوب بالطہی صندوق ایچنہ قیوب^۱ کلیدلر^۲ عورتی
his wife he locks up placing into the box the axe rising
خواجہ یہ ایدر بلطہی^(۳) کیمن صاقلورسین^۴ خواجہ
the Khoja 'do you hide? from whom the axe' says to him
ایدر کدیدن صاقلرم عورت ایدر کدی
the cat' remarks the wife 'I hide from the cat' replies
بلطہی نیلر [نہ ایلر] خواجہ ایدر ایکہ
'what will it do (with) the axe?' 'a cat that- replies the Khoja
اقجہ لک جگرہ طمع ایدن کدی' قراق اچہ لک بلطہی
-covets two pennyworth of liver will it not take an axe (worth)-

-المزہی
-forty pence

[۵۴] برکون خواجہ ایلہ عورتی چماشور یقامہ
to wash linen his wife with the Khoja One day
برکول باشنہ کیدرلر چماشورلری میدانہ
on the ground the washing they go at the head of a spring
دوکوب صابونی قیوب چماشورہ مباشرت ایدہ جگی-
when they were going- to wash placing the soap having thrown
وقت^(۵) همان برقرہ قوزغون گلوب صابونی
-to begin all of a sudden a black bird of prey the soap coming

^۱ Pronounced *ko-yap*, from قویمتی.

^۲ From کلیدلک, pronounced *ki-lit-le-mak*, the *ن* being softened into *ت*.

^۳ Vide note 7, page 27.

^۴ Lit., 'two-penny's (worth of) liver-coveting cat.' Vide note 1, page ۱۳, and for لک, vide [197].

^۵ چماشور یقامہ. The first word is generally pronounced *sha-ma-shir*; the latter word is the dative infinitive of یقامتی *yi-ka-mak*, 'to wash.'

لطایف خواجہ نصرالدین افندی ۸۷

عقلی باشندہ دکل بر زمانہ ننگرہ خواجہ گورر
sees the Khoja after some time (are) not in his head his senses

کہ قریسی^[۳۵] یانندہ اغلر خواجہ آقاری
O wife! the Khoja weeps near him his wife that

اغلمہ چوق زحمت چکدہ^۱ اما ہلہ شمہدی
now at least (aspiration) but I have suffered much weep not

ارزومی آلدیم
he said I have (had) taken my longing desire

[۳۳] خواجہ افندی ہر نہ زمان اوینہ
to his house how often soever (whenever) Effendi The Khoja

جگر کتوریم^[۳۴] قاریسی اویناشنہ ویزمش خواجہ
the Khoja used to give to her friend his wife he would take a liver

اخشام وقتی گلدکدہ اوگنہ^[۳۵] خمیر ماتحہسی
pastry before him on coming (home) in the evening

قورمش^[۳۶] برگون سوال ایدرکہ آقاری بن ہرگون
every day I wife he enquires one day she used to place

بر جگر کتوریم^[۳۷] بونلر نرہ کیدہ یور قاری
the wife 'do they go? where these (livers) I bring one liver

جواب ویزرکہ انلری بون کدی قاپریر خواجہ همان
on this the Khoja 'snatches the cat all them' replies that

^۱ چکمت is 'to draw,' but it is used with زحمت to signify 'to suffer.'

^۲ گیدیر in the singular. Vide [232].

^۳ Pronounced *ka-ai*.

^۴ From قاپرمت, vulgarly قاپرمت *ka-par-mak*.

بند ارقامہ دوشرسٹر اگر اوگمبہ^[128] کیدرسٹر ارقاثر
 your back you go before me if you will fall (come) behind me
 بنم اوگمہ دوشر ایمدی بویلجہ^۱ بنمک اولی^۲ دبر
 'is better to mount in this way now falls to my front
 دیمش •
 he said

[۵۲] نصرالدین افندیٹ بر قوجہ اوکوزی وار ایمش کہ
 that there was ox an old Of Nasr-il-deen Effendi
 بوینوزلری [بوینوزلری] غایت ایله بیوک حتی ایکی-
 between- so much so (that) large exceedingly its horns
 بوینوزی بینندہ اوترمقی ممکن ایمش هر زمان هرگله دن
 from the flock always it was possible to sit -the two horns
 گلدکده بونگ بوینوزی اراسنه اوتورسم دیو
 (expletive) 'if I could sit between its horns of this' on its coming
 تخمین ایدرایمش^[129] برگون اوکوز اوگ ارنه^[130] گلوب
 coming before the house the ox one day he kept thinking
 یاتور خواجہ ده [دخی] فرصت بولدم دیوب
 saying 'I have found an opportunity' then the Khoja lies down
 گلوب اوکوزگ ایک بوینوزلرینگ اراسنه بنوب اوتوردده^[131]
 (and) sitting down mounting between the two horns of the ox coming
 همان اوکوز ایاغ اوزرینه قاقوب خواجہ بی یو
 to the ground the Khoja rising upon his legs the ox at once
 آثار خواجہ نگ عقلی باشندہ^[132] گیدوب نیجه زمان
 for some time going from his head the senses of the Khoja throws
 یاتور قاریسی گلور گورر که خواجہ یاتور
 lies (or lying) the Khoja that sees comes his wife he lies

¹ Pronounced *bā-i-lā-jā*. Vide [123].

² Pronounced *d-d-lā*.

لطائف خواجہ نصرالدین افندی ۸۵

باغچہ دہ بر آدم اللہین گرمش طورر قاریسنہ^[۸۵]
 to his wife stands extended his hands a man in the garden
 بر اقاری شو بنم اوق-ایله-یایمی ال کل
 'take and bring my bow-with-arrow my that wife!' he
 قاریدہ کتوروب ویرر بریدن^۱ خواجہ اوقی
 the arrow the Khoja at once gives it bringing the woman
 ب قفتانی دلوب اوتہ یاندہ جیقاردی بعدہ
 then passed (on) on the other side piercing his gown shoe
 بی محکم قپایوب گلوب یاتدی چون
 when (and) lay down he came fastening carefully the
 باح اولدی واروب گوردیکہ اوردینی
 what he had struck he saw that going it became mor
 بنگ قفتانی ایمش اوتوروب فریاد ایدرک یارتی شکر اگر
 if thanks Lord' crying out sitting down was his own gov
 ایچندہ اولیدم چوقدن اولو ایدم دیمش
 he said 'I would have been dead long ere this had been in it
 [۸۶] برگون خواجہ درسه کیدر ایکن منلاری^۲
 the Mulas going to give lesson the Khoja One day
 ارقاسندہ خواجہ مرکبہ ترسنہ بنوب
 mounting wrong ways to the donkey the Khoja after him (v
 در منلار ایدرلر ای خواجہ نیچون بویله ترس
 backwards thus why Khoja Oh!' say the Mulas was
 ترسگر خواجہ اگر طوغری بنرسم سیز
 you I should mount straight If' the Khoja do you m

¹ This word is quite expletive, and used adverbially: *hi*, 'from one,' 'immediately.'

² Pronounced *malla-levi*, 'the students in law.'

لطایف خواجہ نصرالدین افندی

۸۴

قاری دگلمیوب^۱ یورغانی ارقاسنه الوب طشره
out taking on his back the quilt not listening (to) his wife

چیقار برحریف بونی گوروپ یورغانی همان^[۱۲۸] ارقاسندن
from off his back at once the quilt seeing him a man he goes

آلوب قاجر خواجہ - ده^[۱۲۹] اوشویوب دتریدرکت^۲
shivering feeling cold then - the Khoja runs away taking

قبودان ایچری گیردکده قاریسی افندی غوغانگ اصلی
the cause of the noise Effendi's his wife entering into the door

نه ایمش دیدکده نولسه (نه اولسه) گرت
it must be (that) what can it be? having said 'what was it

غوغا بزم یورغان ایچون ایمش یورغانی آدیلر غوغا
the noise they took the quilt was for my quilt the noise

تمام اولدی دیمش *
he said 'was finished

[۵۰] برگون خواجہ ننگ قاریسی^[۱۳۰] خواجہ ننگ قفتاننی یقایوب
washing his gown of the Khoja wife the Khoja's One day

باغجه ده آسه قومش^۳ چون خواجہ طشره چیقار کورر
he sees went out the Khoja as hung up in the garden

^۱ Pronounced *din-la-ma-yip*, from دگلمک 'to listen,' 'to hear,' which makes in the gerund دگلیوب, thus by the insertion of the negative particle م we have دگلمیوب.

^۲ We might well call this an active gerund, as it implies motion: vide note 3, page ۱۷; it comes from the simple Turkish verb دترمک 'to tremble.'

^۳ 'iced hanging.' آما or آسه is a Turkish substantive with the compound verb آماقومتی 'to hang up' or 'suspend'

لطایف خواجه نصرالدین افندی

چکوب طوررکن^۱ ارقه سی اوزرینه دوشوب بر مقدار باشنی دخی
also a part of his head falling upon his back making the effort

یاریلور^۲ خواجه درحال^۳ باشنه بر نر پارچه سی
piece of linen cloth a to his head on this the Khoja is wounded

ماروب ینه گلوب یرینه اوتورر اول ایکی حریفلر
men two those he sits in his place coming again tying (up)

دخی گلوب دعوالرینی منویلرر خواجه بهی آدم
O you fellow! the Khoja they relate their dispute coming also

اصرمه - دگل بلکی دوشرده باشی بيله
the head also falling but not only - biting (it is possible)

یاریلور دیمش
he said 'to get wounded

[۴۹] برکجه خواجه نصرالدین اؤنده یاتوررکن
lying in his house Nasr-il-deen Khoja One night

صوقانده قیو اؤگنده بر غوغا ایشیدر خواجه ایدر
says the Khoja he hears noise a before his door in the street

آقاری قاتی مومی یاق شونی گوره یم^(۱۸۴) قاریسی
his wife 'that I may see this light a candle rise O wife!'

اوتورر آدم اوتورر یرگده دیر خواجه
the Khoja she says 'in thy place remain man be quiet'

^۱ Let., 'طوررکن' whilst standing, and 'چکوب' 'drawing,' from 'چکمت' 'to draw or pull.'

^۲ From 'یارلتمق' 'to wound,' a simple Turkish verb in the active form, 'he wounds.'

^۳ 'درحال' Arabic substantive, 'state, condition.' 'حال' 'thus,' 'in this way,' 'upon the occasion,' etc.

اور سونلر^(۸۵) طاوولجیلر دخی چوماغی اورمغه
to beat the drum-sticks also the drummers they should beat
باشلینجه قازلر ایکی ایاقلی^(۸۶) اولور تیمور گوردیگی^۱
on seeing Timur become two-legged the geese on their beginning
ایکیشر ایاقلی اولدیلر دینجه خواجہ
the Khoja and remarking it they had become legs two by two
اول چوماغی سن ییشت^۲ درت ایاقلی اولورسین^۳
'you would be legged four if thou shouldst eat thou that drum-stick'
دیمش
he said

[۸۸] مرحومہ خواجہ افندی قاضی ایکن^(۸۷) ایکي کشي گلورلر
came persons two when Cadi Effendi Khoja The late
بری ایدر شو آدم بنم قولغمی^(۸۸) اصردي اول
that 'has bit my ear my man this' says one (of them)
برادم ایدر یوق بن اصردم او کندي قولغی اصردي
'bit his own ear he did not bite I no' says other man
خواجہ ایدر بر آزن گلث مزه جواب
answer to you come ye a little later' says the Khoja
قیریم^(۸۹) بونلر کیدرلر آندن خواجہ
the Khoja upon which go away these (that) I may give
بر تنها یره گلور قولغی^۴ طوتوب اصره بلوریم دیوب
saying 'can I bite it' seizing his ear comes to a quiet place

^۱ گوردیگی. The expletive گي here signifies, 'immediately on.'

^۲ ییشت [67] *yé-san*, 'if thou shouldst eat,' or 'do thou eat.'

^۳ اولورسین. *Vide* note 7, page 27, and [76].

^۴ قولغی—تولغی of which is قولی—with the possessive affix تولغی 'his ear,' and قولغی the accusative case.

لطایف خواجہ نصرالدین افندی ۸۱

پادشاه کو تروپ کیدرکن یولدہ خواجہ نگ
of the Khoja in the road as he went he was taking to the King
قازي آچير بر بوديني قویاروب ير خوز
on arriving- he eats taking off thigh of it a gets hungry the stomach
-پادشاه واردندہ [280] قازي اوگنہ قور تیمورنگ
Timurlane he places before him the goose -in the royal presence
گوردکدہ [280] خواجہ بني نوکلنیر¹ دیو جاني مقلوب
he gets vexed (expletive) 'is deriding me the Khoja' on looking
قني⁽²⁸⁾ بوٹک بر ایاغي⁽²⁸⁰⁾ نریدہ گندی دیدکدہ
having said 'is it gone? where the (other) leg of this where'
خواجہ بزم دیاریمزگ قازرلي⁽²⁸⁰⁾ بر ایاقلي⁽²⁸⁰⁾ اولورلر⁽²⁸⁰⁾ اینانمزایش⁽²⁸⁰⁾
if you do not believe are one-legged the geese of our country the Khoja
اشته چشمه باشندہ اولن قازلرہ باقی دیمش
he said 'look (at) the geese being at the fountain-head there
في الواقع چشمه باشندہ بر سوري قاز وارایمش که
that were (of) geese a flock at the fountain as it happened
جملہ سی بر ایاق اوزرہ طورلر ایش تیمور در حال⁽²⁸⁰⁾ امریدر⁽²⁸⁾
commands on this Timur were standing upon one leg all of them
که طولجیلر جملہ سی برن طاولرہ چوماغي
the drum-sticks to the drums together all the drummers that

¹ نوکلنیر, pronounced .*neh-le-ni-er*, regular simple Turkish verb; 'bedine,' as the French would say.

² اینانمزایش. The word is اینانمزایش; 2nd person, present, indicative mood, of the negative verb اینانمقی 'not to believe.' ایسه is introduced to express 'if,' upon which the two س's are blended into one, and the *s* is dropped in writing, but pronounced with the گ, thus: *i-nan-man-i-see*, 'if thou believest not.'

بندیر^۱ بانس الله ینہ یغمو ریاعر هرکس
 every one it rains again with the permission of God causes to mount
 قاجر بک اول قلتان آت ایلہ قالب
 remaining with horse bad, sorry that the Bey runs away
 کرکی کی اصلوب و خواجہ نگ کلامہ^(۱۳۵) زیادہ سیلہ
 very much to his word of the Khoja and gets wet like a crane
 طاریلور ارتسی گون خواجه بی جاغردوب^۲ دیر
 he says causing to be called the Khoja the next day gets angry
 کہ سگا یاقشورمی^(۱۳۶) کہ یلان سویلیوب بنی اللہک
 of God me speaking lies that is it becoming to (in) you that
 قیرگدہ^(۱۳۷) یغمو رده اصلدہ سن^۳ خواجہ بگہ
 to the Bey the Khoja 'you should wet me in the rain in his plain
 نیچون طاریلور سین^(۱۳۸) هیچ از غانگ یوقمی سنگ کہ^۴
 of your own is there not of your judgment any do you get angry why
 بنم کی اثوابی جقاروب اوزرینہ اوتورہ سن^(۱۳۹) و
 and you should sit upon them taking off the clothes (like me)
 یغمو ریدند کد نصگرہ^(۱۴۰) کیوب قوربجہ گلہ سن دیمش
 he said you should come dry putting on after the rain had ceased
 [۱۴۱] برکون خواجہ برقاز بشوردوب
 having caused to be cooked a goose the Khoja One day

^۱ بندیر *bin-de-riv* from بندرمک, the causal of بنمک 'to mount on horseback.'

^۲ جاغردوب gerund of جاغردوب, softened into جاغرتقی, the causal of جاغرمقی 'to call.'

^۳ اصلدہ سن, pronounced *is-la-de-sin*, first optative [67] of اصلدہ, simple verb active, which changes the ت to د in its inflections.

^۴ سنگ کہ. This should surely be کی. *Vide* [229].

لطایف خواجہ نصرالدین افندی ۷۱

موینبو چپلق اولوب اثوابنی التہ^(۱) الوب کندی
himself taking under him his clothes becomes naked undressing

اوستہ^۱ چیقوب اوتورر تمام یغمر دیکوب
(having) fallen the whole of the rain he sits mounting upon it

قالقار تورچہ^(۱۳۳) کینوب بگہ یتشور بگ ایدر
says the Bey he arrives to the Bey he dresses dry he gets up

نعجب [نه عجب] اصلمدل گدل خواجه
the Khoja 'you came you were not wet how extraordinary!'

بو آت غایت پک کسکین یمش بني اوجوردی^۲
made me fly me was very swift extremely horse this'

اصلمدم دیدکده بگ ائی باش
at the head- it (the horse) the Bey having said 'I did not get wet

طوله به بغلدی گونلرن برگون بک ینه آؤ گیدوب
going to hunt again the Bey on another day tied -of the stable

اول معهود^۳ آتہ بنر خواجه بی دخی برغیری آتہ
to another horse also the Khoja mounts horse appointed that

^۱ That is, 'upon his clothes,' which he has made up into a parcel to keep dry.

^۲ اوجمتی from اوجرمقی 'to cause to fly,' from the simple verb اوجردی.

^۳ معهود. This word is out of place. The narrator has no word to express *specific* or *identical*, so he takes the first Arabic word that comes into his mind, and which signifies 'promised, established,'—this he thinks near enough, and converts, or rather, perverts to his use. A Turk would, from the context, understand what is meant, and would not stop to question the propriety of the word, or know any better. This only shows in what an unsatisfactory state Turkish literature is. Let us hope that, in time, it will improve!

لطایف خواجہ نصرالدین افندی

۷۸

آکوب گوترر بگ دخي امرايليوب بوانجيرگ جمله سين⁽¹³⁰⁾
 all these figs commands also the Bey he takes taking
 بوڻڻ باشنه⁽¹³¹⁾ اورلر¹ اما بونلري خواجہ ٺڻڻ
 of the Khoja these but they throw to (at) his head of this man
 باشنه اورد قبه⁽¹³²⁾ خواجہ شکر ايدر دي اي خواجہ
 O Khoja! made (expressed) thanks the Khoja striking to (on) his head
 نچون شکر ايدر سين² ديد کلزنده⁽¹³³⁾ خواجہ ايدر
 answers the Khoja on their saying 'do you make (recite) thanks why
 خيلي پانچر گتوره يوردم يولده بوني بر حريف
 a man these (figs) in the way I was bringing beetroots many
 تعريف ايلدي اگر پانچر گتوره ايدم⁽¹³⁴⁾ باشيم
 my head I had brought beetroots if instructed me (to bring)

يارلورايدی •

'would have been split

[۱۳۶] خواجہ برگون ينه بگه ٺارر بگ بوني
 this (him) the Bey goes to the Bey again one day The Khoja
 آوه گوترر اما بر قلتبان آته³ بيندير شکار
 as they- mounts (him) on a sorry horse but takes to the chase
 -آولرکن⁽¹³⁵⁾ يغمور يغار هرکس آتريله قچارلر
 ran away with the horses every one it rains -were hunting
 بو قچمز آت يوريمز همان خواجہ
 the Khoja quickly does not get on this horse (that) does not gallop

¹ Pronounced *et-rur-lar*, from *et-r-mak*.

² *Vide* note 7, page 27.

³ Pronounced *kal-to-ban*, 'a man of bad repute.' Persian substantive, here used adjectively.

و اول ایکسی دخی جان گوگلدن ایمانه گلورل
they come to (the) faith from heart (and) soul. also two and

اوچی^[۴۷] دخی خواجیه بندہ اولورلر
become servants to the Khoja also the th

[۴۵] نصرالدین افندی برگون بر بیوک طابله نگ اوسته^[۴۵] اوچ
three upon (of) tray large a once Effendi Nasr-il-deen

ارک^۱ ب^۱ بگه هدیه کتوب بگ^۱ ارگنه
to his presence of the Bey taking a present to the Bey

قور خواجہ نگ ارک کتوردیگدن حظ ایدوب وافر
many being pleased from-his-bringing-the plum of the Khoja

بغشلر خواجه اوینه . گلدکده
having come to his house the Khoja presents (him with)

برقاج کوندننگره بر وافر پانجر آلوب ینه بگه کتوررکن
taking to the Bey again taking beetroot a many after some days

بر حریفه راست گلوب خواجیه ایدر بونلری کیمه
to whom these things' he says to the Khoja meeting man a

کوتررسمین^[۴۸] بگه کوتریرم [کوتریرم] دیدکده بگه^۲
to the Bey' having said 'I am taking to the Bey' 'do y

بونى کوتره جگکه^[۴۹] انجیر کوترش دها مقبوله
acceptable more take-thou figs to take these ()

دیر خواجه واروب برقاج ارقه [عرق] انجیر
(of) figs some - sprigs. goes the Khoja he says ' (

¹ قویمتی، pronounced *ka-yig*, gerund of قیوب; another instance of unestablished orthography.

² '(Rather than) these things to the Bey to t thou figs (shouldst) take.' The words omitted context.

لطایف خواجہ نصرالدین افندی

۷۶

قویریفندہ^(۱) قاج قیل وار ایسہ اولقدر دیر
he says 'so many there may be hairs how many in his tail

رہبان ایدر ندن [نہ دن] معلوم خواجہ بہی
Oh! the Khoja '(is it) known? whence' the hermit replies

جانم اینانمز ایسٹ گل مای دیر رہبان
the hermit he says 'count come if you do not believe my soul (friend)

بو قولہ^۱ راضی اولمز^(۲) خواجہ ایدر اگر راضی-
you- if' says the Khoja does not agree to this condition

اولمز ایسٹ گل بر قیل مقابلدن و بر قیل
hair one and from thy beard hair one come -are not satisfied

اشگھ قویریفندن قوپارہ لیم^(۳) گورہ لیم^(۴) ناصل گلور
'it will come how let us see let us pluck out from its tail of the donkey

دیدکدہ رہبان گورر کہ اولور ایش دگل^۲ جناب-
from God- it is not likely work that sees (the) hermit having said

حقدن ہدایت ایریشور^۳ همان یولد اشرلینہ^(۵) بن اشته
Lo! I' to his fellow-travellers then roaches (him) direction -Almighty

ایمانہ گلدن دیوب توحید^۴ کتورر
he brings (pronounces) the Taw-hid saying 'I came (am come) to faith

¹ قولہ *ka-a-la*, 'to this word,' 'promise,' 'condition.'

² 'It won't do.'

³ From ایرشمک *i-rish-mak*.

⁴ The توحید is the declaration of the Unity of God, particularly that in the 112th Chapter of the Koran:—'Say God is one God; the eternal God: he begetteth not, neither is he begotten, and there is not any one like unto him.'

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

گلوب یا بو کوک یوزندہ کی^[224, 225] یلدزلر نقدیر
 are (they) how many the stars on its face heaven this Oh! coming
 دیر خواجہ ایدر اشکمگ اوززندہ نقدیر [نہ قدس]
 how many upon it of my donkey answers the Khoja he says
 قیل وارایسہ اولقدیر دیر رهبان¹
 says the hermit he says 'so much there may be hairs
 ندن [نہ دس] معلوم اینانمز اینشگل کل صای اگر
 if count come if thou believest not' (is it) evident? whence
 اکست گلورسہ [گلورایسہ] اول زمان سویلہ دیر
 he says 'speak then it should come (be) less
 رهبان [راہب] ایدر یا اشگل اوستندہ کی^[226, 227] قیل
 hairs upon him of thy donkey Oh! says the hermit
 صایلورمی^[228] خواجہ ایدر یا اولقدیر یلدزلر
 stars so many Oh! says the Khoja (can they be) counted?
 صایلورمی اول بر رهبان [راہب] ایلرو گلوب اگر
 if coming forward hermit other that 'are they countable?
 بنم سؤالہ جواب ویرہ^[229] ویرمگہ [بلوریشگ] جملہ مز
 all (of) us thou knowest to give answer to my question my
 ایمانہ گلوروز² دیر خواجہ سویلہ^[230] گورہلم^[231] دیر
 he says 'let us see speak' the Khoja he says 'we will come to faith
 رهبان ایدر ای خواجہ شو بنم مقالش
 of my beard . of me this Khoja Oh! replies the hermit
 قاج قیل واردر خواجہ دخی صای بنم اشکمگ^[232]
 of my donkey my count' also the Khoja 'are there how many hairs

¹ It should be راهب, in the singular. This is a curious mistake, as it is made by an Arab printer at Boulae, who must have known better.

² 'We will adopt your religion.'

لطائف خواجہ نصرالدین افندی

۷۴

مراد بیگز ندر [نہ در] سلطان علا الدین احوال
 the circumstances Ala-il-deen the Sultan 'what is it? your wish
 نقل ایدر آندن^[۳۷] خواجہ ایدر مؤلث ندر [نہ در]
 'what are they? your questions' says the Khoja upon this relates
 آندن رھبانگ بری ایلری گلوب ایدر بنم سؤالم
 question my says coming forward one of the hermits upon this
 افندی حضرتلری^[۳۸] دنیانگ اورتاسی نرہ سیدر [نہ یردہ در]
 'where is it? its centre of the world worshipful Effendi'
 خواجہ همان عصاسی ایلہ اشگد اوٹ ایاغین^[۳۹]
 the fore hoof of the donkey with his stick at once the Khoja
 کوستر اشته دنیانگ اورتہ سی اشگد ایاغی^[۴۰]
 the foot of my donkey its centre of the world there' points (to)
 طور دینی بر^۱ در دیر رھبان ایدر ندن [نہ دن]
 whence' says the hermit he says 'it is the place of its standing
 معلوم خواجہ ایدر اگر اعتماد ایتمز ایسگ^۲ اشته
 there thou dost not believe if' replies the Khoja '(is it) known?
 اولچگ اگر زیادہ اکسک گلور ایسہ اٹا گورہ^[۴۱]
 in conformity to it it should come less more if measure thou
 سویلہ^[۴۲] دیر آندن رھبانگ بری^[۴۳] دخی ایلرو^۳
 forward also one of the hermits upon this he says 'speak thou

^۱ طور دینی, the past verbal noun طور دق of the verb طور متق with the possessive affix ی, and the ق changed into غ, in consequence of its coming in contact with a liquid letter; the first ی might have been a و quite as well: طور دوقی *dar-da-ghi*.

^۲ Vide Note *, page 45. The ایسہ is introduced with the اگر to give still more force to the expression, and it is blended with the س in ایتمز سگ *et-maz-sen*, which is short for ایتمز سگر^[۱۲۸].

^۳ Pronounced *t-lér* or *t-lérn*.

عليك آلوب خواجہ يہ گوستر^۱ او توروب
 sitting down is shewn a place to the Khoja receives it in return
 بادشاہ دعا ایدوب ایدر بني جاغر مقدس
 by calling (of) me he says making a prayer for the Padishah

كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَيَبُّوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
 'And say not unto him who saluteth you, *thou art not a true believer*, seeking the accidental goods of the present life, for with God is much spoil. Such have ye formerly been; but God hath been gracious unto you; therefore make a just discernment, for God is well acquainted with that which ye do': Sale, vol. 2, page 113, chap. iv., verse 96. This generally silences a fanatic if it does not persuade him that the *salam* does not exclusively belong to the 'Faithful,' as they consider it a sin, according to the above injunction, to doubt the sincerity of any one giving the *salam*. The Turks now say, in exculpation of their allowing Europeans to give them the *salam*—for no Christian Raja would dare to do so—'as *badshah*,' that it is, 'God's *salam*,' and that God said to the Prophet, *السلام عليك ايها النبي*, and being God's peace it belongs to all his creatures. When a Mosolman has therefore said *السلام عليك* or *السلام عليكم* in the plural, the answer he gets is *عليك* or *عليكم السلام ورحمت الله* 'on you be the peace of God and his mercy.' Above we have one word, *عليك*, for the whole phrase, as we might say,—'receives the '*salam*, etc.'

¹ In this kind of narrative the language is naturally very loose: *گوستر* 'he shows.' It is understood, of course, that it can only be the king who points to a seat, and, therefore, the narrator does not stop to say so, but merely says, 'he shows,' although the king has not been mentioned. *Vide* [223]. The Turks avoid, if possible, the use of the 3rd person singular, particularly when speaking of people of a higher rank than themselves.

اگرلوب^۱ عصاسین^[۱۸۸] اٹنہ^۲ آلوب اشکنہ^[۱۸۹] بنرب
 he mounts his donkey he takes (as a) support his stick saddles
 تاتارہ دوش اوکیمہ^۳ دیوب طوغری^۴ سلطان علا الدین
 Ala-il-deen's Sultan straight saying 'precedes me' to the Tartar
 مراينہ گلوب حضور پادشاهه گيروب سلام وير^۵
 gives the salaam enters the presence of the Padishah coming to his Sarai

^۱ Pronounced *é-êr-lé-yâp*, the *گ* being softened down as much as possible.

^۲ This is a corruption of the Arabic word *ثني* *thni*, 'bending over : ' hence 'a stick.'

^۳ Pronounced *dûsh-é-ni-mah*, lit., 'fall before me.'

^۴ Pronounced *dogh-râ*, vide page 16.

^۵ When a Mosolman comes into the presence of another, he gives the *salam* or pass-word of distinction among the faithful, at the use of which by one who is not of their religion, the Turks feel much offended. This distinction does not truly exist in the regulations of the Mohomedan faith, because the Arabs of the desert—who are unsophisticated by contact with the false civilization of Turkey—give and take the *salam* indiscriminately. The author imagines that this first arose from the Christians considering it a sin to give the *salam* or to repeat the profession of faith as the Mosolmen do, and the Turks afterwards assumed this distinction to themselves. Some years back it would have been dangerous, as it is still not prudent, to give the *salam* to a fanatic. The following passage from the Koran should be quoted to them against their present prejudices: *وَلَا تَقُولُوا لِمَنْ أَلْفَقِيَ إِلَيْكُمْ السَّلَامَ*

لَسْتُ مَوْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ

لطایف خواجہ نصرالدین افندی ۷۱

علا الدین غضبہ کلوب شو بنم زیر حکممدہ اولن
 being under my government my this' comes to anger Ala-il-deen
 ولا بتلر علما و مشایخندن برکمسه
 any one from among the sages the wise men of the country
 بولندیکہ^۱ بولرہ جواب ویرہ^(۱۰۷) دیوب
 saying (which) 'should give an answer (that) to these not to be found
 تأسفہ ایکن بریسی^(۱۰۸) ایدر بوسؤالرہ برکیمسہ
 any one to these questions' says some one being in regret
 جواب ویرہ مز^(۱۰۹) بلکہ^۲ خواجہ نصرالدین افندی
 Effendi Nasr-il-deen Khoja except cannot give answer
 جواب ویرہ همان^(۱۱۰) پادشاہ امرایر^(۱۱۱)
 commands the King immediately 'he may give answer
 نصرالدین افندیہ تاتار چیلارلر عجلہ
 quickly they send forth a Tartar to Nasr-il-deen Effendi
 واروب خواجہ دی بولوب پادشاہگہ امرینی^(۱۱۲) سویلر
 he speaks command the Padisha's finding (out) the Khoja arriving
 همان^(۱۱۳) اول ساعت نصرالدین اشکن^(۱۱۴)
 at that very moment at once his donkey Nasr-il-deen

¹ This is evidently a mistake. بولندیکہ can never make بولندیکہ, as the ن must be turned to غ, and therefore it should be بولندیکہ; but as everything is sacrificed to facilitating the pronunciation, the گ is substituted for the غ in this instance, it being easier to say *ba-lun-mad-di-ge* than *ba-lun-mad-di-ga*.

² This word might have been placed in the list of expletives: it is a Persian adverb, signifying 'on the contrary.'

لطایف خواجہ نصرالدین افندی

سیاحت ایدوب گزرلر ایکن^[۲۸۵] سلطان علا الدین^۱ ولایتنه
 to his country Ala-il-deen Sultan passing over (it) travelling over
 وازرلر پادشاه ده^[۲۸۶] بونلری دینه دعوت ایدر بر
 these invites (them) to the faith these also the king they arrive
 اوچی^۲ دخی ایدرلر بزم هر بریمزک^[۲۸۷] بر^[۲۸۸] سوآلی
 (his) question a one of us each of us they say also three
 وازرلر اگر جواب ویررسنر سزک دینگز^[۲۸۹] گیرولیم
 'we will enter to your religion you answer (us) if there is (we have)
 بونلر یوقوله راضی اولدیلر اندن^[۲۹۰] سلطان علا الدین
 Ala-il-deen the Sultan upon this consented to this word these
 علماسن^۳ [سنی] فمشاخن^[۲۹۱] جمع ایلوب بونلرک سوالرینه
 to their questions of these assembling and his sages his wise men
 اصلا جواب ویرمگه^[۲۹۲] بریسی قادر اولمدیلر سلطان
 Sultan were not competent one of them to give an answer at all

^۱ علا الدین. Observe that both this word and the one just above it, افندی, which should be in the genitive case according to rule [210], are not changed, because of rule [213]: both being Arabic words, they are not necessarily subject to the Turkish construction. It would not be incorrect to say افندیگ زمانده nor علا الدینگ ولایتنه, but it would be too complex, as both are preceded by an Arabic qualifying noun [212], which suffices to make the sense clear.

^۲ بو اوچی *bū-ū-ahī*. We have already had occasion to observe the use of the demonstrative pronoun in the singular, with a noun of number. This remark properly belongs to the Syntax; but it is impossible to note every little peculiarity of a language so capricious as this, without entering into wearisome details; besides, something must be left to the intelligence of the learner.

^۳ Pronounced 'ā-ḥā-mā-sin [126].

مویی گورنجه قراری قلمیوب^۱ گوله سگریر^۲
 runs to the pond retains not resistance seeing the wat

مان دوشمکت مسلنده گولدن قور باغله^۳ اوتمگه^۴
 to cry out the frogs from the pond at the place of falling at on

شلرلر اشکت اورکوب^۵ گیریوه^۶ قچار
 runs away back being frightened the donkey beg

خواجہ واروب اشکی طوتار آفرین ای گول قوشلری
 'pond-birds oh! bravo' catches the donkey going the Kh

وب بر آوج افجه گوله^۷ آتوب وارل
 go ye' throwing (into) the pond (of) pence handful a sayi

حلوايه^۸ ویر کیده^۹ ییش
 'and eat them (you fine fellows) give (this money) for sweetme

• مش
 he s

[۴۳] خواجہ نصرالدین افندی زمانندن اوج رهبان
 hermits three in his time Effendi Nasr-il-deen Khoja

فر علمده ماهرلر ظهور ایدوب عالمی^{۱۰}
 the world appeared (in the world) excelling in every sein

^۱ 'to remain.' قلمتی negative form, قلمیوب the geru translated positively,—'The donkey, on seeing the water, to him (po of) resistance remains not.'

^۲ Pronounced *ay-gir-dir*, from سگریمکت *ay-gir-mak*.

^۳ Pronounced *ay-gis*, from اورکیمکت *ay-rik-mak*.

^۴ Instead of giving drink-money, the Mohomedans very properly in presents of money for a better purpose than that of poisoning the obj of their generosity.

لطایف خواجه نصرالدین افندی

کیدرایکن قویریغنه^۱ چامور بولشور^۲ خواجه همان
at once the Khoja dirties mud to its tail going (along)

اشکد قویریغنی کسوب هگه ننگ ایچنه^۳ قیوب بازاره
to the bazaar placing into the sack cutting its tail of the donkey

قاروب مزاد ایدرلرایکن^۴ بر حریف ایدر بو قویرقسنز^۵
without a tail this says man a they making auction going

اشک نه^(۶۰) یرار خواجه سز بازارنی
its price you' the Khoja use is it? for what donkey

اید^۶ کورک قویرق یباند^۷ دگلدر دیمش
he said 'it is not in the desert the tail look ye make ye

[۳۳] برگون خواجه براوزاق یردن گلورایکن^(۳۸) اشکی
his donkey coming from a distant place the Khoja One day

غایت ایله صومامش ناگاه بر گولگد کنارینه^(۳۱۰) گلور مگر
but comes to the side of a pond suddenly got thirsty very much

بو گولگد اطرائی غایت بوجه ایمش خواجه ننگ اشکی^(۳۱۰)
donkey the Khoja's was high very pond's side this

^۱ *ko-t-ru-gli*, 'tail'; قویریغنی 'his tail'; or rather قویریغنی *ko-t-ru-gli-nah*, 'to his tail' [35], being easier to pronounce. *ko-t-ru-gli-nah*, 'to his tail' [35], the *h* and *y* being synonymous letters.

^۲ From بولشمتی 'to stick to,' as mud might do. This word is also used to express the act of infringing quarantine. بولشتیلر 'they met together,' or 'contaminated each other.'

^۳ Pronounced *hai-ti-nin-t-ohi-nah* [210].

^۴ 'Whilst they were making the sale by auction' [248].

^۵ *ku-t-rak-sin*, 'tail-less.'

^۶ For گورگزر *gú-run*, and اید^(۶۰) *i-dé-nis* [69], *Vide note 2, page ۲۰*.

لطائف خواجہ نصرالدین افندی ۱۷

ندن (نہ دن) بلورسین دیدکده الی ایاغی
 his feet his hands' having said 'do you know (him) whence
 صوغور^۱ آندن^[۳۷] بلورم دیمش برگون خواجہ
 the Khoja One day she said 'I know (it) from this get cold
 اودونہ^۲ طاغہ گیدرایکن الی ایاغی
 feet his hands (and) going to (the) mountain to (out) wood
 اوشومش خواجہ همان بن اولدم دیوب
 saying 'am dead I Lo' (aspletive) the Khoja get cold
 براغاچد دینده^[۳۸, ۳۹] یاتور قوردلر گلوب اشکنی^[۴۰] یمگہ
 to eat his donkey' coming the wolves he lies (down) under a tree
 باشلرلر خواجہ یاتدیغی^۳ یردن قوردلر
 to the wolves in the place (where) he was lying the Khoja they begin
 ایو یولدیگر صاحی اولمش^۴ اشگی دیمش
 he said 'a donkey (whose) master is dead you have luckily found'
 [۴۲] برگون خواجہ اشکنی بازارہ کوتوروب
 taking to the bazaar his donkey the Khoja One day

^۱ From صوتی 'to get cold,' which would make صوغور in the second person, present tense. The غ is put in to facilitate the pronunciation, so-għar.

^۲ Pronounced a-da-nah.

^۳ From یاتمن 'to lie down.' یاتدی past verbal noun, with the possessive affix, یاتدیغی 'his having lied down,' the ی changed to غ because coming before a vowel, and the first ی introduced to facilitate the pronunciation.

^۴ Lit., 'his master dead,' forming a compound adjective to 'donkey.'

قاضي اولمش خواجہ گرچک دیرمین قاضي اولہ-
his being about to- thou sayest truly' the Khoja 'become a Cadi

جغنی^(۸۰) بن بلوردم زیرا بن عمادہ درس
a lecture in the colonnade I because knew (it) I -become a Cadi

ویرایکن^(۸۱) اول اشک قولقرین^(۸۲) دیکوب دگلرایدی^(۸۳)
listened sticking up its ears donkey that whilst giving

دیمش •
he said

[۸۴] برگون خواجہ نگ-اژنہ بر آدم گلوب اشگی
the donkey coming a man to the house-of the Khoja. One day

استر خواجہ ایدر اشک اژدہ یوقدر
'is not in the house the donkey' replies the Khoja asks (for the loss of)

قصا اتفاق^۱ اشک ابچرودہ باغریر حریف ایدر
says the man brays within the donkey it so happened (that)

ہای خواجہ افندی اشک ابچرودہ باغریر خواجہ
Khoja 'is braying within the donkey Effendi Khoja Oh!'

نہ عجایب آدم ایمش سین^(۸۵) اشگہ اینانورسگدہ^(۸۶)
you believe to the donkey you must be what an extraordinary man'

اقی مقالیم ایلہ بگا اینانمزین دیمش •
he said 'you do not believe me with my grey beard

[۸۷] برگون خواجہ قاریسنہ^(۸۸) آتاری اولمش آدمی
a dead man wife' to his wife Khoja One day

^۱ Arabia.

^۲ Pronounced *alimish*, from *alimat*, 'to die,' past participle [105], used adjectively, with *adami* *adam*, in the accusative case after *bi-hur-sin*.

لطایف خواجہ نصرالدین افندی

کندی ارقاسه قیوب اشکہ بر قامچی اورب
striking a (blow with the) whip to the donkey placing on his own back

کتور صوفی آل سمریگی⁽¹²⁰⁾ دیمش
he said thy saddle take my woollen (pelisse) give

[۳۸] بر کون دخی صوفین⁽¹²¹⁾ جقاروب اشکد اوستونه
on the donkey taking off his woollen (pelisse) also day One

قور بر حریف بونی کوزه درایمش فی الحال صوفی
the woollen (pelisse) at once was watching him man a he places

آوب یوری ویر^۱ اشک اول زمان
(at) that moment the donkey takes to run (away with it) taking

باغرمقه^۲ باشلر خواجہ ایدر استر باغر^۳ استر چاغر
to call (or) please to bawl please' says the Khoja begins to bawl

فایده می یوی حریف ایسه بونلرک باغروب جاگردیفنی
and its bawling crying of this one's But the man it is useless

اشدکده⁽¹²²⁾ کتورب صوفی برینه قیوب
placing into its place the woollen (pelisse) brings back hearing

قاچرکیدر
runs away

[۳۹] بر کون خواجہ افندی اشک^۴ غایب ایدوب
losing his donkey Effendi Khoja One day

حریفک برینه^(123, 124) سوال ایدر⁽¹²⁵⁾ حریف ایدر گوردم فلن یرده
in such a place I saw (it) replies the man enquires to a man

¹ Pronounced *yá-ré-ot*, from *yá-ré-mak*. It should therefore, properly speaking, be *yá-ré-mak* 'he gives to running;' but it is shortened into *yá-ré-ot*.

² Dative infinitive of *باغرمق*.

³ For *اشکنی* [120].

ایچری آندن دیوب ۱۳۷ ۱۳۷
 within (his house) from thence saying (which) 'I will lend (him)
 ایدر گلوب طوروب بر مقدار کیروب
 he says (and) coming remaining (away) a certain (time) entering
 اولمدي گوگلي اشکین ۱
 also and has not been (does not choose) the wish of the donkey
 اللہ دیر کہ بني اشک بتا
 if you- into hands (of strangers) me" that says the donkey to me
 اورلر ہم ۱۳۸ اشک
 of you and they will strike to my ears my -should give (lend)
 موکرلر ۱۳۹ عورتگہ
 "they will curse to your wife

[۳۷] یرگون خواجہ اشکینہ ۱۴۰ بنوب باغچہ
 to the garden mounting (to) his donkey Khoja day One
 یولده برایش ایمگہ گورکن ارقاسندن صوفین ۲
 his pelisse from his back having something to do on the way going
 سمرینگ اوستونه ۱۴۱ قور خرمز
 a thief he places to its upon of the saddle of the donkey taking off
 صوفي جالار گیدر خواجہ
 the Khoja and goes (away with it) steals the woollen (pelisse) coming
 کورر کہ صوف یوقدر
 is not (forthcoming) the woollen (pelisse) that sees comes
 صرندن ۱۴۲، ۱۴۳ اشک همان اول ماعت ۳
 taking (off) its saddle from its back of the donkey quickly (explosive)

¹ Here, again, the unestablished orthography of this language is evident: اشک would make اشک, and not as above. ² For صوفني. Vide [128].

³ Lit., 'that hour,' *sur l'instant*, as the French would say.

کہ اوجی — گلنز تکرار بوزار ینہ مارر
 ties it again he spoils (his turban) again does not suffice its length that
 ینہ گلنز¹ خواجہ نگ جانی صقیلور² صاریفی
 the muslin gets vexed the temper of the Khoja it is too short again
 آلور گلوب بدستانده مزاده³ ویر
 he gives (it) in sale by auction in the bazaar coming he takes
 مزاد اولورکن^[282] بر حریف گلور مشتری اولور خواجہ
 the Khoja becomes buyer comes a man the sale taking place
 اصول ایله گزوجه⁴ حریفه یاتلشوب⁵ برادر صقین
 take care brother' approaching to the man secretly quietly
 المہ زیرا بو صاریف^[283] اوجی گلنز دیمش •
 he said 'is short (the) length of this muslin because do not buy
 [36] بر گون خواجہ یه بر آدمه گلوب اشگنی⁶ استر
 asks his donkey coming man a to the Khoja day One
 خواجہ دخی بونده طور وارایم اشگ
 (to) the donkey let me go stay here' (aspletive) the Khoja
 طانشام^[287] اگر اشگ کوگلی^[284, 285] اولور ایسه
 should be (so) his will of the donkey if that I may consult

it is spelt two ways in the space of two lines: *مارر* and *حرار*. Vide note 7, page 27, on unestablished orthography.

¹ Lit., 'it comes not,' from گلمکت.

² Pronounced *ay-ki-lur*, from صقلمکت *ay-ki-l-mak*.

³ Properly speaking, this should have two و's. The ablative case of مزاد would be مزادده; but they would not like to write or pronounce the two, so they clip one. ⁴ Pronounced *gis-iz-jah*.

⁵ Pronounced *yab-iz-ashap*, from یاتلشمتی *yab-iz-sh-mak*.

⁶ Pronounced *i-ah-zi-ni*: the accusative of اشکت, with the possessive *ی* affix.

لطایف خواجہ نصرالدین افندی

اکرام ایدوب طعام گتورلر مگر اول سنه
 year that but they take (bring) food making compliments (to him)
 قسط ایشم خواجہ یر ابچر و کندو کندویه ایدر
 says to himself drinks eats the Khoja it was famine
 شهرنه پکت اوجوزلتی^[127] شهر در و برندن^[128]
 from one (person) and 'it is a town cheap(ness) very (to) this town'
 سؤال ایدر اول آدم ایدر بهی آدم مجنون میسین¹ بوگون
 to-day are you mad? you fellow! says man that makes question
 بیرامدر هرکس قوتی اولدیعنه گوره^[129] اولرنده
 in their houses (homes) according to his means every one it is Bairam
 بشورلر گتورلر² آنگ ابچون^[130] طعام غنیدر
 is abundant the food for this reason (and) they bring they cook
 خواجہ اده کشکه^[131] هر گون بیرام اولیدی³
 ' (if) it were Bairam day every would to God (that)! Ah!' the Khoja
 دیمش •
 he said

[30] بر گون نصرالدین افندی صارق صرر⁴ گورر
 he finds he ties a muslin Effendi Nasr-il-deen day One

¹ Vide note 7, page 27.

² 'Each man brings what he can, according to his means,' to the room where strangers are entertained at the common expense of the town or village, so as to avoid a person in power, or a Bashi Bozük, from taking violent possession of a house, which he would be sure to do, under the excuse that there being no inns, they are bound to supply him with provisions, both by the laws of hospitality and by the law of the strongest.

³ اولسه ایدی [78] 'If it might be'

⁴ Pronounced *sarar*, from صررق 'to tie up' (a turban). Observe that

لطایف خواجہ نصرالدین افندی ٦١

ضیافت یرینہ قارر بونی^(۵۸) قیودان
 from the door him he goes to the place of the feast
 قارشولیوب بیورث^۱ خواجہ افندی دیوب
 saying 'Effendi Khoja please be seated' (they) came to meet him
 تعظیم و تکریم ایلہ مفرہ باشندہ اوتوردوب
 seating him at the head of the table with honors and compliments
 بیورث خواجہ افندی دیرلر خواجہ دہ
 also the Khoja they say 'Effendi Khoja pray be seated'
 کورکینٹ یگنی^(۵۹, ۶۰) طوتر بیورث کورکیم
 O my pelisse please be served' takes hold of (its) sleeve of the pelisse
 طعامہ دیر خلعتی عالم باقوب خواجہ یہ نیلر
 'what- to the Khoja looking the people he says 'to the food
 حسین^(۶۱) دیدکلرندہ خواجہ ظاهر اکرام شمدي
 now the honors, apparently' Khoja on their saying -doest thou
 کورکہ طعامی دخی اول یسین^۲ دیمش^۳
 he said 'let (it) eat (it) also the food to the pelisse
 [۶۲] نصرالدین افندی برکون برشہرہ قارر گورر کہ
 that sees goes to a town one day Effendi Nasr-il-deen
 خلعتی عالم بیوب ایچمکدہ^۴ خواجہ یہ گوررلر
 they see to the Khoja (are) in eating and drinking the people

^۱ بیورث, pronounced *bi-yā-rum* [56], vide note, page 56.

^۲ Vide [59]. The *و* and *ی* being, in many cases, synonymous letters, they change about according to note *, page 16.

^۳ Vide [253]. Here it is the present participle or verbal noun, with the post-position *دہ*, and therefore it must be translated by the present tense: 'ایچمکدہ' 'are (about) in drinking' [139].

^۴ Vide note 1, page 12: 'they look to him.' Dative case.

لطایف خواجہ نصرالدین افندی

۶۰

یہودی انلردہ دخی بنمدر سلطانم دیدکدہ همان
at once having said 'my Lord are mine these also' the Jew
برہ گیدی^۱ شرت یہودی دیوب باشنہ اورارق^۲
beating on his head exclaiming 'Jew-malice Oh! what'

محکمہ من طشرہ چیقاردیلر خواجہ شمدی کورکی
the pelisse now the Khoja they turned out from the Mahkemat

وقاطری^۳ دخی قبوللنوب اوینہ گیتمش دیمشملر
they have said went to his house accepting also and the mule

[۳۳] او کون خواجہ افندی دوگون ضیافتنہ^[۳۴] گیدر
goes to a marriage feast Effendi Khoja day That

اوزرندہ اثوابی اسکی بونی^[۳۵] کوزتمیوب اعتبار-
they do not- not looking (to) him old the clothes upon him

-ایتمزلر خواجہ کورر کہ اولماز^۴ همان
at once it is useless that sees the Khoja -pay him respect

اصول ایله^۵ طشرہ چیقوب اوہ گلوب کورکنی^[۳۶] گیوب
putting on his pelisse coming to the house going out quietly

^۱ ہای گیدہ or برہ گیدہ is a very common expression, to which they add the qualification they think appropriate, such as ہای گیدہ کافر 'what a scamp of an infidel'; ہای گیدہ بزؤنگ, or any other equally respectable denomination! Sometimes it is only ہای گیدہ ہا, *hai gi-de-ha*! which is said in a tone of approval, 'What a clever fellow!'

^۲ اورارق Gerund [83], pronounced *er-ra-rak*.

^۳ Of course in the accusative case.

^۴ Or اولمز, 3rd person of the present tense (*aorist*) of the negative اولمتی, of the simple verb اولمتی 'it does not do.'

^۵ اصول ایله (Arabic) the plural of اصل, and used in Turkish sometimes to signify 'in a quiet proper manner,' 'gently,' as above.

التون آلدی شمدی انکاراید ویر دیدکده قاضی افندی^[۳۳]
 the Cadi Effendi having said 'he denies now -gold-has-taken
 خواجہ ٹک یوزینہ باقر خواجہ ایدر سلطانم بن داید
 ever I my Lord' the Khoja says turns (looks) to the Khoja's face
 حق تعالیٰ دن بیگ التون استردم^[۳۴] ویردی
 He has given (them me) I kept asking 1000 from God Almighty
 اما مایدم براکست او یله ایسه اول قدر التونی ویر
 the giver of so much gold if so (be) one less (I found) I counted but
 برینی دخی ویر^۱ دیدم التونری
 the gold pieces I said he will give also the one (remaining)
 قبوللندم اتجن سلطانم بو یہودی شمدی ارقامدوکی کورکه^[۳۵]
 the pelisse on my back now Jew this my Lord but I accepted
 و بندیکیم^۲ قاطر دخی صاحب چقار^۳ دیدکده
 having said which 'will claim (I dare say) also and the mule I ride

^۱ ویر^۱ *soirist*, bearing a future signification, which is very common in Turkish: indeed, the future is oftener expressed by the present tense than the real future.

^۲ بندیکیم, past declinable participle بندک, of the verb بندمک, with the possessive affix of the 1st person م [33], the ی introduced for the sake of euphony: بندیکیم, and pronounced *bin-di-gim*. He should have said قاطر کی, but that was too long, so he lays stress on the کی of بندیکیم instead. These are little niceties, which a long practice and attention can only render evident to the student, and for which it is impossible to lay down any special rules. The Turks are naturally desirous of giving all the force and emphasis to their speech with as few words and as little trouble as possible, and that is why, in this instance, he elips the کی out of قاطر کی, and lengthens the first instead.

^۳ صاحب چقار^۳, *he*, 'he will turn out to be the proprietor.'

لطایف خواجہ نصرالدین افندی

۵۸

التون اتمق^۱ یهودی ایدر آ جانم خواجہ
Khoja O my soul' says the Jew '(have) thrown? the gold
بن مٹا لطیفہ - اولسون ديو⁽²²²⁾ ایتدم
I did (it) (expletive) that it should be a joke to you I
بر اکسٹ اولور ایسه آلمم^۲ دیدیگز ایدی^۳ بقایم
let me see you had said I will not take (it) if it be one less
آلورمی ديو لطیفہ ایتدم خواجہ بن لطیفہ بللم
do not know a joke I' Khoja 'a joke I made (expletive) will he take it
بن التونلری قبوللندم دیدکده⁽²²³⁾ یهودی
the Jew having said (which) 'have accepted the gold pieces I
هایدی⁽²²⁴⁾ محکمہ یه کیده لم دیر خواجہ
the Khoja he says 'let us go to the Mahkemeh come along
ایدر بن محکمہ یه یایان^۴ گتمم یهودی
the Jew 'I will not go on foot to the Mahkemeh I' replies
خواجہ یه بر قاطر گتورر خواجہ ایدر گوزل اما
but good' says the Khoja brings mule a for the Khoja
ارقامه بر کورک^۵ لزم یهودی بر کورک دخی
also pelisse a the Jew 'is necessary a pelisse (fur) upon my back
گتورر بونلر قاقوب محکمہ ده قاضی افندی یه واررلر
they go to the Cadi Effendi in the Mehkemeh rising these (two) brings
قاضی مؤال ایتدکده⁽²²⁵⁾ یهودی شو ادم بو قدر
so-much- man this' the Jew having questioned him the Cadi

¹ 'Is it likely you would have thrown me the gold?'

² Here we see آلمم properly spelt, *vide* note 4, page 51.

³ 1st pluperfect, indicative mood, 2nd person plural.

⁴ یایان, a Turkish substantive, 'a man on his legs,' 'foot-man,' in this sense, not in the sense of 'servant.'

⁵ ارقمه بر کورک, pronounced *ar-ka-mah bir kark*—lit., 'to my back a pelisse'—is necessary for a person of my respectability.

وار ایش یهودی بونی اشیدوب تجربہ ایتک ایچون
 for to make trial hearing this the Jew was
 طقوز یوز طوقسان طقوز التون برکیسه ایچنه قیوب^۱ خواجہ نگ
 of the Khoja placing in a purse (pieces of) gold ۹۹۹
 باجہ سندن اشاغي آتر خواجہ گورر کہ بر کیسه ایلہ التون
 purse of gold a that sees the Khoja throws down the chimney
 طورر دعامز قبول اولدی دیوب کیسه یی اچار
 he opens the purse saying 'has been accepted our prayer' stands
 التونلری صیار گورر کہ براکست بونی
 the (person)- one less (there is) that (and) sees he counts the money
 -قیرین^۲ برینی دخی ویرر دیوب
 saying which 'will give the (remaining) one also -giver (of) this'
 قبوللنور بوکرہ یهودی فیل آور همان قالقار
 he rises at once gets fidgetty the Jew now (this time) he accepts
 خواجہ نگ قہومین (منی) جالوب صباحتر خیر اولسون خواجہ افندی
 Effendi Khoja good morning' knocking to the Khoja's door
 شو نرم التونلری قیرر دیر خواجہ یهودی یه
 to the Jew the Khoja he says 'give (me) pieces of gold say these
 ایتدی بازرگان من دلی اولمشمین^۳ بن حق تعالی دن
 from God Almighty I have you become mad merchant' answered
 ایستدم ایدی^۴ اول ویردی نه مناسبت من بگا
 to me (can) you in what proper way gave He I had asked

^۱ قیوب, pronounced *he-yap*.

^۲ قیرین, the declinable present participle of قیرمک.

^۳ *Vide* note 7, page 27, and [76]—2nd perfect, indicative mood.

^۴ First pluperfect, indicative mood, [99] of ایتمک.

لطایف خواجہ نصرالدین افندی

[۳۱] برگون خواجہ سوری حصار^۱ واروب گورر کہ
that he sees going to Sūr Hissar the Khoja Once

واقر آدملر جمع اولور آیه بقارلر خواجہ بوندہ
what an- the Khoja look at the moon assembled men many

غریب یر اولور^۲ کہ بزم بلده غریل قدر
as large as a sieve in our country for is this -extraordinary place

گورر لردہ^۳ اعتبار ایتملر بوندہ ایسہ^(۱۲۳) هلال قدر آییہ
a moon the size of a crescent but here and care nothing for it they see

نقدردام جمع اولمش^(۱۲۴) بقارلر دیمش •
he said 'they look (at it) assembled how many men

[۳۲] نصرالدین افندی آق شہردہ کرکن یا رب
Oh Lord! promenading in Akahehir Effendi Naar-il-deen

بگا بیٹ التون ویر اما براکسک اولور ایسہ^(۱۲۵)
if one less (than the 1000) but give pieces of gold 1000 to me

آلامام^۴ دیرایمش^۵ خواجہ نگ بریہودی قومشوسی
neighbour a Jew of the Khoja he was saying 'I will not receive it

^۱ As there are many towns of the name of Hissar, which means 'a fortified city,' they distinguish this one by 'Sūr,' another by 'Kara,' etc.

^۲ اولمش 3rd person singular, present tense, indicative mood of 'he or it is,' signifying 'it may be, or 'can be,' or 'must be.'

^۳ گورر لردہ The لردہ here is an expletive of course [123].

^۴ آلامام This word ought to be spelt آلم, the negative of آلمق, but the insertion of the ا gives a longer sound to the negative form, and implies that he will not accept it on any account.

^۵ دیرایمش, the present participle of دیریمک, with the 3rd person of the 2nd perfect of the verb آیم [76, 245].

جاگت قالمز خواجہ ده (دخي) اولدیني-^[۱۸۵]
 in the place where- also the Khoja ' (nothing) remains of thy life'
 یرده یاتوب اشته ین اولدم دیوب قلور^۱ خللی عالم
 the people he remains saying 'I am dead behold' lies down -he was
 یوتگ باشنه اوشوب برتابوت کتوروب اچینه
 in it they bring a bier assembling at the head of him
 قیوب اوینه کتورولیم دیوب یولده
 on the road saying 'let us take to his house' they place (him)
 کیدرکن^[۱۸۶] برجامورلی یر^۲ گلدیلر نه گونه کچه لیم^۳
 'shall we pass in what way' they came to a muddy place going
 دیوب مویله شرکن همان خواجہ تابوتدن باشین^[۱۸۷]
 his head from the bier the Khoja all at once whilst (thus) talking saying
 قالدیروب بن صاغ ایکن شویلدن کیدرایدیم^۴ دیمش
 he said 'I used to go by this road when I was alive (well)' raising

¹ Here the verb denotes the requisite pause.

² Pronoun *che-mär-lä yä-ra*. *Vide note **, page 16.

³ Here we have the 1st person plural of the imperative mood having a future signification, and yet no other part of the verb could have answered the purpose this does. We must suppose that they were talking to one another, one saying 'Let us pass this way,' *یوردن کچه لم* (imperative); on which some one, using the tense of *let speaker*, asks, *نه گونه کچه لم*, *ne gä-nah glahé kim?* 'in what way let us pass,' that is, 'shall we pass.' It is customary for one man to take up the words of another, and use them himself, as if he had said—'You say let us pass here (why that is impossible on account of the quagmire); in what way (can you say) let us pass here,' and that the narrator wants the reader to understand that he is quoting the words of the people is clear by his adding *دیوب* and *مویله شرکن* 'whilst they were thus talking.'

⁴ Thus we see this tense implies 'being in the habit of doing' [66].

لطایف خواجہ نصرالدین افندی

۵۴

برہ آدم [128] نیلرسین [129] شمدي دال کسلدیگی
 on its being cut the branch now what art thou doing you stupid man
 گئی^۱ دوشرسین^۲ دیدکده [130] بوگا خواجہ
 the Khoja to him (to this man) he having said this 'you will fall' (as)
 هیچ جواب ویرمز برده^۳ همان آغج
 the tree at once all of a sudden does not give answer any
 کسلدیگی گئی خواجہ یرده دوشر آندن
 then (from that place) he falls to the ground the Khoja just as it is cut
 قالقوب حریفگاردندن مگردوب برہ ادم شد بنم دوشه جگیم
 my falling thou O you fellow' running after the man rising
 بلدش اوله جگیم دخی بلورسین دیوب برثد
 this man's saying (which) 'thou knowest also my dying knewest
 یقاسنه [131] ماریلور حریف خلاص بولمیوب ایدر
 says does not find liberation the man he takes hold of to his gown

^۱ گئی is an adverb giving much force to a phrase. It here (being used expletively) implies 'immediately upon its being cut,' the primary signification however is simply, 'like.'

^۲ دوشرسین. We have already observed, page 27, note 7, that we cannot explain the incongruities of Turkish orthography unless indeed by considering it as *unestablished*. The second person present of the indicative mood is in some books written *سن*, and in others, as above, *مین*. We fancy that the narrator imagines he gives more force to his word by introducing the *ی*, as if speaking with emphasis, *dū-sher-sin* instead of *dū-sher-s n*. The use of the present for the future has been noted before and is very common.

^۳ برده. Adverb composed of *بر* and *دها* 'once again,' 'at once,' 'all at once,' as we should say.

^۴ اوله جگیم. Here we have the future verbal noun [106] with the possessive affix of the first person singular [83].

لطایف خواجہ نصرالدین افندی ۵۳

[۲۹] برگون خواجہ طاوکلین (ینی) ^(۲۹۹) برقفسہ
 Once the Khoja his fowls in a cassage (cage)
 طولدیروب سور حصاره گیدر ایکن ^(۳۰۰) شول ^(۳۰۱) دردمندلر ^(۳۰۲) محسوسدر ^(۳۰۳)
 are in prison poor (fowls) these' going to Sour Hissar filled
 باری بر آز قیو ویریم ^۱ دیوب جمله منی
 O Lord' a little 'I will let them go saying all of them
 مالی ویردکده ^(۳۰۴) طاوکلر ^(۳۰۵) هر بریسی بر طرفه
 the fowls having let loose each one of them (to another) from one side
 قچار خواجہ انه بر دگنک ^۲ آلوب خروسی
 Khoja runs away a in his hand stick taking the cock
 اوکنه قاتوب قوالیوب کجه نگ یاروسنه ^(۳۰۶)
 before him driving (him) (and) pursuing in the middle of the night'
 صباح اولدیفین ^(۳۰۷) بلورسند ^۳ یا نیچون گوندوزگ
 that it is morning you know why Oh! of your day
 اوپله زمانی حاضر یولی بلمزین ^(۳۰۸)
 such a fate (time) the road present (is coming upon you) 'you do not know
 دیمش •
 he said

[۳۰] برگون خواجہ بر آغاجه چیقوب اوتوردینی-
 Once the Khoja mounting on a tree the branch on which-
 دالی کسمکه ^۴ بشلر اشاغیدن بر حریف کچرکن ^(۳۰۹)
 -he was sitting to cut he begins from below passing a man

¹ Observe the use of the optative for the indicative mood, 'that I may let them loose,' for 'I will let them loose,' or 'let me liberate them.'

² دگنک pronounced *dek-nak*.

³ Vide note 2, page ۵۰.

⁴ Dative infinitive.

فچارلر و اوجوب گیدرلر خواجہ دخی
 also the Khoja they go (away) flying and they run away
 الہ . براز اتمک آلب پیگارلر یانہ [210] اوتوروب
 sitting near the spring taking bread some in his hands
 پیگارہ اتمک باطروب یریکن [208] بحریرف کلور
 comes a man and whilst eating (it) dipping bread in the spring
 نہ یرمن دیدکدہ [209] خواجہ اورنک چورباسی^۱
 'art thou eating what' the Khoja having said 'duck soup'
 یرمن دیمش •
 said he 'I eat

[۲۸] نصرالدین افندیگ برخستہ سی [210] وارایدی خاطر
 to the comers- had a sick person Effendi Naar-il-deen
 صومرمنہ گلنارہ خواجہ ایدر صباحدن صاغ ایدی
 he was well in the morning' says the Khoja -to ask after him
 شمہدی اولیور •
 'he is dying now

plural noun arises, in the opinion of the author, from its being considered more poetic and *outré*, and therefore expressive. Attention is attracted to it in the same way as when some eccentric person of education makes use of any peculiar ungrammatical expression.

^۱ اورنک چورباسی. It should be, according to [210], اورنک چورباسی, but as *chorb* is a foreign word it is treated like an adjective [219]. This looseness of style is very common.

^۲ خاطر is an Arabic substantive, signifying 'wishes,' hence, by inference, 'state of health.' خاطر صومرمنہ 'to ask after one's health,' 'to inquire regarding any one.' صومرمنہ dative infinitive 'to ask.'

لطائف خواجہ نصرالدین افندی ۵۱

کو پک دخی خواجہ یہ حملہ ایدر^[۱۰۷] خواجہ گورر کہ
that sees the Khoja attacks on the Khoja the dog
کندی نی تلف ایدہ جک همان^[۱۰۸] کو پک^[۱۰۹] کچ
go away 'to the dog on which will be worsted he (himself)
یگدم^۱ کچ دیمش
he said 'go along I am overcome (conquered)

[۲۶] برگون خواجہ بر لیگ طوتوب اؤینہ کتوروب
took to his house caught stork a the Khoja Once
بچاق ایلہ بورنی وایاقرینی اوزوندردی
(saying that they were long) and its legs its nose with a knife
کسوب^۲ بریوکسک یرده اوتوردوب^۳ اشته شمدي قوشه بگزہ دگ
'thou art like a bird now lo' causing it to sit in a high place he cut
دیمش
he said

[۲۷] برگون خواجہ گورر کہ پیٹارل^۴ باشندہ وافر
many at the head of a spring that sees the Khoja Once
اوردکلر^۵ اوینار^[۱۱۰] خواجہ مکروب طوتایم دینجه
saying 'that I may catch (one)' runs Khoja are playing ducks

^۱ یگدم from بگمک 'to conquer,' the passive form of which is, by the insertion of ل [107] بگلمک:—It should therefore be properly یگدم 'I am conquered'; but as this would resemble the word بگلمک pronounced *ya-ai-la-mak* 'to make new,' the ل is softened into ی, and thus a useful distinction is made between the two words.

^۲ Observe the use of a gerund to indicate a pause.

^۳ Causal of اوترمتی [60]. ^۴ *Let*, 'to a bird thou hast resembled.'

^۵ Pronounced *pāner* instead of *gu-ne-rin*.

^۶ اوردکلر اوینار. The habit of placing a verb in the singular to a

طایف خواجہ نصرالدین افندی

۵۰

یا طوغردیغنه^۱ انا نورسندہ^۲ اولدوکنہ^۳ انا نزمیسین^(۱۱۹)
'you do not believe its dying you believe to its making children Oh!'

دیمش •
he said

[۲۰] برکون خواجہ مقبرہ لرگ اراسندہ^(۲۱۹) گررکن^(۱۸۹) گورر
he sees walking about amongst the tombs Khoja Once

کہ بر قوجہ کوپک بر مزار طاشک استونہ^(۲۱۰) یاتورر خواجہ
the Khoja lies on a tombstone an old dog that

طاربلوب الینہ بر چوماق آلوب کوپکہ اورمتی استر
wishes to strike the dog he takes a thick stick in his hand gets angry

^۱ Infinitive mood دوغردیق, declinable participle دوغرمق, with the possessive affix of the 3rd person (the ی being turned to غ [57] before a vowel), and in the dative case دوغردیغنه the ی being dropped on the intervention of the ن [35, 127].

^۲ *Sandak* is an expression of contempt: آدم سندہ 'you stupid man' [123]. It is curious that this word *sanda*, in common parlance, is contracted into *sand*, and then it is only a term of familiarity (not of contempt) to draw the attention of the person you address. بقی سندہ pronounced *bak sand* 'look at me,' i.e. 'listen to me.' دیہ سندہ pronounced *dék sand* 'do thou speak.' We have had frequent occasion to mark this system of contracting words among our aboriginal cousins of the Hindo-Germanic race, at which we ought not to be astonished, considering how much Europeans indulge in it, particularly in the English language.

^۳ اولدوکنہ. This is precisely in the same form as the دوغردیغنه, the original verb اولمک only having its termination in ک instead of the ی of دوغرمق, and of course the ک becoming گ where the ی had become غ [57]. The و here and the ی above are for the sake of euphony.

کتوروب قوللئر قزغان صاحبی برگون
one day the proprietor of the kasan (and) makes use of (it) brought (it)

بش کون بقارگورر^۱ قزغان کلمدی
has not come (back) the kasan (waits) sees days five

خواجه گلوب^(۱۳۴) دق باب ایلر^(۱۳۵) قزغان
the Khoja knocks at the door going to the Khoja's house

قاپویه گلوب نه استرسمین^(۱۳۶) دیدکده^(۱۳۷) قزغانی
the kasan' on his saying 'wanteest thou what' coming to the door

دیرم خواجه ایدر من صاغ اول^۲ قزغان مرحوم اولدی^۳
'is dead the kasan may you remain well' replies Khoja 'I say

حریف خواجه افندی هیچ قزغان اولورمی^(۱۳۸) دیدکده^(۱۳۹)
on saying which 'can a kasan ever die? Effendi Khoja' the man

^۱بقارگورر. Two Turkish verbs of the same meaning together, in order to give force of expression—'he looks (about him and) sees (that it is not returned).'

^۲من صاغ اول 'May you be preserved!' is the phrase of condolence on the death of any one.

^۳مرحوم is an Arabic adjective meaning 'defunct,' because 'taken into God's mercy.' When speaking of the death of a Christian they use, contemptuously, the same word as they would if referring to the death of a horse or cow — مرد *murd* 'he died,' from the Persian verb مردن 'to die.'

لطایف خواجه نصرالدین افندی

خواجه یا . بز . بو اوه کوچ^۱ ایتدک می دیمش .
he said 'have we not removed? to this house we (I) why' Khoja

[۲۱۳] برگون خواجه قونشی سندن^۲ بر قزغان
large kettle (caldron) from his neighbour Khoja One day

آلوب^۳ ایشنی^۴ گوردکننک^۵ قزغانک ایچنه
into the (said) kettle after having done (seen) his business taking

بر کوچک طنجره قیوب گتوروب صاحبه ویردده
on giving it to the proprietor he took placing saucepan small a

صاحبی اولن حریف^۶ گورر که قزغانک ایچنده بر کوچک طنجره
saucepan small a in the kazan that sees the proprietor

وارد^۷ بونه در^۸ دیر خواجه ایدر قزغان
the kazan' answers Khoja he says 'what is this' there is

طوغردی^۹ حریف طنجره بی قبوللور^{۱۰} ینه
again accepts the saucepan the man 'has made a little one

برگون خواجه قزغانی استیوب^{۱۱} آلوب اؤینه
to his house took (it) asking for the kazan Khoja another day

^۱ Pronounced *gākh*.

^۲ It should be pronounced, at least—if not written—*to-nu-āls-sin-dan*.
Vide the note on the rules of euphony, page 16.

^۳ ایش . To see to a matter is as good as doing it, and often better than getting it done.

^۴ Lit., 'The man who was the proprietor.'

^۵ قبوللور from قبولنمتی . The Arabic word 'acceptance' is made into a simple Turkish verb.

کتور دپ قوللر قزغان ماجبی برگون
one day the proprietor of the kasan (and) makes use of (it) brought (it)

بش گون بقارگورر قزغان کلمدی
has not come (back) the kasan (waits) sees days five

خواجہ ٹک اؤینه کلوب دق باب ایلر^(۱۰۵) خواجہ
the Khoja knocks at the door going to the Khoja's house

قابویدہ کلوب نه امترسین^(۱۰۶) دیدکده^(۱۰۷) قزغانی
the kasan' on his saying 'wanteest thou what' coming to the door

دیرم خواجہ ایدر سن ماغ اول^۱ قزغان مرحوم اولدی^۲
'is dead the kasan may you remain well' replies Khoja 'I say

حریف خواجہ اتندی هیچ قزغان اولورمی^(۱۰۸) دیدکده^(۱۰۹)
on saying which 'can a kasan ever die? Effendi Khoja' the man

^۱بقارگورر. Two Turkish verbs of the same meaning together, in order to give force of expression—'he looks (about him and) sees (that it is not returned).'

^۲سن ماغ اول 'May you be preserved!' is the phrase of condolence on the death of any one.

^۳مرحوم is an Arabic adjective meaning 'defunct,' because 'taken into God's mercy.' When speaking of the death of a Christian they use, contemptuously, the same word as they would if referring to the death of a horse or cow — مرد مرده 'he died,' from the Persian verb مردن 'to die.'

۴۶ لطایف خواجه نصرالدین افندی

اوله موپلز خواجه کرچک مانوب قوزوی بوغازلر
kills the lamb thinks (that he is in) earnest (the) Khoja he speaks thus
اندن خواجه آرقاسنه اوروب برمین (بری سنی)
one of them placing (the lamb) on his back the Khoja then
انگاده آتش یاقوب قوزوی بریان ایتمگه باشلر ناگاه
then he begins to roast the lamb lighting a fire then
قارداشلری موینوب اثوابی خواجه یه تسلیم
consignment to the Khoja their coats undressing his companions
ایدوب هربری برطرفه اوینامغه کیدرلر
they go to play to a different direction each one of them making
خواجه ده اثوابگ جمله سنی^[210] آتسه اوروب یاقر
burns casting to the fire the whole of the clothes also the Khoja
برازدن مگره سکرد شمکدن گبرو گلدکلرنده^[211]
on their coming back having promenaded after a little while
گورلر که اثوابگ جمله سنی یاقوب کل
cinders burning the whole of their clothes that they see

¹ That is, his friend, who does not think that the Khoja will take the thing in earnest.

² اوروب pronounced *ot-rup* from اورمق pronounced *ot-r-mat* 'to strike,' thence 'to throw,' ergo 'to carry': lower down it is 'to cast (into the fire).'

³ *Vide* [128].

⁴ 'انگاه' and 'ناگاه' are both Persian adverbs, signifying 'then,' 'at once,' 'upon this,' 'suddenly,' 'afterwards,' etc.

⁵ Dative infinitive.

⁶ Note that [210] اثوابگ جمله سنی is here the nominative to the active verb یانوب 'burning'; just above it was in the accusative case اثوابگ جمله سنی.

لطایف خواجه نصرالدین افندی

مو قوتيله جقوب خواجه ننگ امستي^(۱۳۵) باشي
(and) his head upon him of the Khoja coming out with force the water
! ملاندتده همان^(۱۳۶) خواجه داريلوب ايشته بويله دلي-
for thy thus- so' getting angry the Khoja at once getting wet
-آدينگ ايچين گوتوگه بو اغاجي صومشله ديمش*
he said 'they have stuck stick this -running mad(ly)

[۲۲] خواجه نصرالدین افندی ننگ بر قوزیسی^(۱۳۷) وارایمش^(۱۳۸)
there was (he had) lamb a of Effendi Nasr-il-deen Khoja
که غایت ايله^(۱۳۹) بسلرایمش برگون برار یاران^۱
friends some one day he (used to) bring up with much (care) that
جمع اولوب قوزویی* خواجه ننگ الدن^(۱۴۰) آلوب ییلم^(۱۴۱)
'let us eat' taking from his hands of the Khoja the lamb assembling
دیرلر بری اقل گلوب ایدر ای خواجه یارین
to-morrow O Khoja' says coming first one of them they say
قیامت قویاجن ایمش بو قوزویی نیلرین^(۱۴۲) (نه ایلرکت) گتور
bring what will you do (with) this lamb will rise the last day
شونی ییلم^(۱۴۳) خواجه اینانمز* دخی گلوب
coming (expletive) (will) not believe (it) Khoja 'let us eat this (lamb)

^۱ یاران is a Persian word, with a Persian plural termination. *Vide* [17, 18].

^۲ قوزویی would make قوزی [16], three together, which is too much, so the first is turned into و قوزویی.

^۳ *Vide* note 7, page ۱ [123].

^۴ 'Will not consent to it,' or 'will not believe him to be serious.'
اینانمتی is 'to believe,' thence, by inference, 'to consign one's self into another's hands,' thence 'to consent.' (!)

لطائف خواجہ نصرالدین افندی

۴۴

سوال ملکری گلدکده^[128] بن سوال اولندم¹ کورمز میسگر^[118]
do you not see' on being asked I coming the questioning angels'

مقبرم بیلہ^[128] اسکیردیرم² دیرم³ دیمش⁴
he said 'I will say is an old one even my tomb

[۲۰] برگون خواجہ قره‌لر کیوب طشره جقر خلتي
the people goes out wearing black Khoja One day

یونی گورب خواجہ افندی نه اولدن فرلر
black from (for) what death' Effendi Khoja seeing this (him)

کیمش سین دیدکلرنده جواجه اوغلو^[124] مٹ^[124] باباسی^[128]
the father of my son' Khoja on their saying 'have you put on

مرحوم اولدی آتد یاسین⁵ طوتارم⁶ دیمش⁷
he said 'I hold his mourning is dead

[۲۱] برگون خواجہ افندی اوزاقدن گلورن کندی
himself coming from a distance Effendi Khoja One day

حرارت آلور باقوب گورر که برچشمه-
to the mouth-piece of a- that he sees seeing (felt) took warmth

لوله منه⁸ آغاج مو قمشلر⁹ خواجہ مو
water' Khoja they had stopped it (with) a piece of wood -fountain

ایچه یم^[124] دیوب آغاجی جقاروب جقاردیغی گبی¹⁰
on his pulling it out drawing the wood saying 'that I may drink

¹ First perfect, indicative mood [76].

² 'Do not accuse me, the sins you charge me with are those of another—see, this is not my tomb, it is an old one belonging to another.'

³ طوتارم⁶ for یاسین. Vide [128] the accusative [35] after

⁴ 'Which is like a pipe' لوله; lit., 'to a fountain its pipe.'

⁵ 'Which is, properly speaking, 'to stick up into.'

⁶ 'Here like, 'has certainly the place of an expletive, on, 'as soon as, 'immediately on,' etc.

خواجه کوروب^(۳۵) الینه^(۳۶) بر صوبه آلوب اوزرینه
 upon it taking thick stick a in his hand seeing Khoja
 واردتده^(۳۷) اوکوز قچار گلچک^۱ هفته اوکوز
 the ox week the coming (next) runs away the ox going
 برترک عربده قوشمش کیدرکن خواجه
 the Khoja (was) going having harnessed to an Araba a Turk
 اوکوزی گوروب همان^(۳۸) الینه^(۳۹) بر صوبه آلوب
 taking stick a in his hand straightways seeing the ox
 سگردوب^(۴۰) اوکوزه برقاچ صوبه اؤرر^۲ ترک بر
 Oh! the Turk strikes blows some to the ox running after
 آدم^(۴۱) بنم اوکوزمدن نه استریش دیدکده^(۴۲) من
 thou having said wantest thou what with my ox man
 جملط ایتنه جامل کوکت اول
 that (ox) dog you ignorant (interfere and talk nonsense) do not mix

قباحتن (ینی)^(۴۳) بیلور دیمش
 he replied knows its fault

[۱۱] 'برگون خواجه افندی وصیت ایدر که
 that charged (his followers) Effendi Khoja One day
 بن اولدیگم وقت^۳ بنی اسکی مقبرده قویه سگتر^(۴۴)
 place me (in) to an old tomb me (at the) time (of) my dying I
 جماعت نجبون بویه سولرسین دیدکلرندده خواجه
 Khoja on their saying do you speak thus why the people

۱ گلچک, short for گلچک *گلچک*, genitive infinite.

۲ Pronounced *ea-rur*.

۳ اولدیگم. Verbal noun. اولدک 'having died,' with the personal affix م, and the ی introduced for the sake of euphony.

لطایف خواجہ نصرالدین افندی

-آکوب ایچری گیرور بوستانچی بونی گورور
seeing him the gardener enters into (the garden) -drawing it

من کیمشگ و بونده نه آراسن دیدکده^[268] خواجہ
the Khoja having said 'seek you what here and who are you'

سرعتله نردبان یانه گلوب ایدر نردبان ستارم
'I sell ladders' says coming near to the ladder with velocity

بوستانچی ایدر بونده نردبان ساتیلورمی^[107, 120]
'(is it sold) do they sell ladders here' replies the gardener

خواجہ ایدر بهی جاهل حریف نردبان نرده اولسه (نه یردد)¹
in any place a ladder man oh! ignorant' replies Khoja

ساتیلور^[107]

'(saleable) is sold

[۱۷] نصرالدین افندی بر گون طاوقلرین (ینی)^[34] بربر^[40]
one by one his fowls day one Effendi Naar-il-deen

طوتوب بوغازلرینه^[35] بر پارچه بشتمال² دلوب کجورور
and passing (it on) piercing of cloth piece a to their necks seizing

قاپوب صالیورمش خلعتی عالم خواجہ نگ قاتنه^[210, 26]
near of the Khoja the people let go taking hold (of each)

جمع اولوب بو طاوقلره نه اولدی دیش لر خواجہ
Khoja' they said 'has come what to these fowls' assembled

بونلرگ انالری^[210] اولدی یاسین طوتارلر دیمش[•]
he replied 'they hold mourning died the mothers of these

[۱۸] برگون خواجہ نگ ترلشنه^[310] بر اوکوز گیرر
enters ox an in his ground of the Khoja One day

¹ 'In any place that may be' [79]. نرده اولسه

² A Persian word.

لطائف خواجه نصرالدین افندی

چیتا رسیده^(۱۵۸) شو هریشک یوزینی^(۱۵۹) قرد-
 'if I should bring out (his face) man's this (how I should like to)-
 -ایلمش^۱ دیمش^۲
 he said 'make black

[۱۵] برگون خواجه نصرالدین افندی بازارده
 in the bazaar Effendi Nasr-il-deen Khoja One day
 گزرن بر حریفه راست گلوب خواجه بوگون آیت
 of the month to-day' the Khoja meeting to a man walking about
 اوجیمی یوخسه دردیمدیر دیدکده^(۱۶۰) بلم
 I do not know' (he) having said 'is it the fourth or is it the third
 آی آلوب ساتدیغم^۳ یوقدر^۴ دیمش^۵
 he replied 'I do not and (my) selling it taking the moon
 [۱۶] برگون خواجه اوموزینه^(۱۶۱) بر نردبان آلوب کتوروب
 carrying taking ladder a on his shoulders Khoja One day
 بر باغچه دیوارینه^۶ طیانوب^۷ یوقارو چیقوب^۸ صگره یوقارو
 up them mounting up leaning it on the wall of a garden

^۱ It is here intended to show the barefacedness of the Khoja, who talked of making black the face of a man who was tormenting him by his lamentations, when his own face ought to have been black for stealing the heifer and eating it. 'What if I should do so and so.'

^۲ ساتدیغم. The verbal noun or declinable participle changes the ی to غ and takes the ی for euphony, and the possessive suffix یم; lit., 'the action of my having sold and bought it there is not.'

^۳ Pronounced *sat-dé-bén*.

^۴ باغچه دیوارینه. It should be properly باغچه گد, but a little looseness of style is admissible, when the sense does not suffer, and where it sounds better.

^۵ Pronounced *de-ye-nép* from طیانمن.

لطایف خواجه نصرالدین افندی

برر برر^(۵۹) کچورلمسینه^(۶۰) برر پوله قول و قرار
 agreement for one pul (penny) for the passing of them one by one
 ایدرلر خواجه بونلری برر برر کچورلرکن^(۶۱) برینی^(۶۲)
 one of them passing them across one by one these Khoja make
 ایرماق صوبی^(۶۳) قوپارلیوب کوتلر اعمیالر
 the blind men carries away overpowering its water the river
 فریاده^(۶۴) باشلرلر خواجه نتچون فریاد ایدرسلر ها بر
 one lo! do you make crying why' Khoja begin to call out
 پول اکسک ویرگ دیمش^(۶۵)
 he said 'give ye less
 [۱۴] برگون خواجه قیده گررکن بر طانه راست گلوب
 meeting heifer a promenading in the plain Khoja One day
 اوغریلیوب طوغری اؤینه^(۶۶) کتورب بوغازلیوب دریسین (دریسینی)
 its skin killing taking to his house straight seising upon it
 ماقلر طانه صاحبی فریاد و فغان
 lamentation and complaints the proprietor of the heifer he hides
 ایدرک^(۶۷) خواجه نگ اؤی^(۶۸) اوکینه^(۶۹) گلدکده^(۷۰) خواجه
 Khoja coming in front house of the Khoja's making
 اهلنه آی تاری شو طانه نگ دریسین (دریسینی)^(۷۱, ۷۲)
 the skin of this heifer wife' to his family

¹ The simple form of this verb 'کچمک' 'to pass,' which would make its causal کچمرومک^[60], but this is also pronounced short کچرمک or کچورمک. Now if we inserted the در it would be too much to pronounce, the د therefore is dropped, and thence کچورلرکن the gerund.

² ایرماق (pronounced *ah-maq*).

³ Persian substantive in the dative case.

⁴ Pronounced *ah-ni-nah*; lit., 'to its front' [35].

خاین دودہ بگا بقدر (نہ قدر) جفا ایلدی
 he has done suffering how much to me camel treacherous
 لطف ایدک شول خاین دودی^(۱۲) بگا طوئد بوغاز
 that I may-seize for me camel perfidious this have the kindness
 لیم دیمش
 he said -cut his throat

[۱۲] برگون یمورطه ننگ طوقسانی^(۱۳) بر اتجده
 for one aljé (a piece) ninety of eggs One day
 آکوب دیگر مسکانه واروب اورنگ^(۱۴) ستار ایش
 he sold ten of them going to another place taking (buying)
 خواجہ یه نیچون طوقسان آکوب اونن^(۱۵) ستار سن
 'you sell ten of them (you) buying ninety why' to the Khoja
 دیدکلزنده^(۱۶) خواجہ زیاده فائده دندر
 it is more advantageous' Khoja they having said (to him)
 دوستلر بزی تکت آکیش ویرشده گورسونلر دیمش
 he said 'they may see in commerce us also (me) (in order that) friends
 [۱۳] خواجہ نصرالدین برگون بر ایرماق کنارینه^(۱۷) واروب
 going to its banks river a one day Nasr-il-deen Khoja
 او طورکن اون دانه^(۱۸) اعملی کلورلر و خواجہ ایله ایرماقدن
 in the river with the Khoja and come blind men ten sitting down

¹ Vide note 7, page 27.

² اورن دانه. Pronounced *tand*. In expressing numbers a qualifying noun is often added: if speaking of men they say یوز نفر *or* کشی *or* اوچ یوز نفر 'three hundred persons'; if of animals they would use the word باش: *as*, یوز ایکي باش قوزي 'one hundred and two (heads of) lambs'; *as*, اوتوز راس بارگیر 'thirty heads of horses. If of arms or instruments *as*, بر دانه چلمک 'a grain'; *as*, بر دانه چلمک 'one empty flower-pot.' We may suppose that poor blind men fall under the last denomination in the opinion of the relater of the story (!).

لطائف خواجہ نصرالدین افندی ۳۸

[۱۰] برگون خواجہ یہ دیرلر کہ آی یگی
 new the month' they say that to the Khoja One day
 اولدی اسکی آیی نیلرلر (نه ایلرلر) خواجہ ایدر
 replies Khoja 'what do they do (with it) month the old is become

قرلر یلدز یاپارلر*
 'they make stars they break (it)'

[۱۱] برگون خواجہ بر قافله ایلہ شهرن جیقوب کتمہ
 to go going out from the town with a caravan Khoja One day

مراد ایلدی مگر بوئگ بر دؤسی [۱۲۸] وارايمش کندی کندوی
 to himself he had a camel (his) of this (him) but intended

ایدر باری یایان گتمکدن ایسه [۱۲۹، ۱۳۰] شود دؤیہ
 on this camel rather than if I should go on foot Lord' says

بنہ یم [۱۳۱] صفا ایلہ گیدیم بعدہ دؤیہ بنوب
 mounting to the camel then I may go with pleasure I may ride

قافله ایلہ گیدرکن دؤہ کوکریوب خواجہ یی یرہ
 the ground the Khoja stumbling the camel going with the caravan

اورب* اوزرینه [۱۳۲] چوکوب خواجہ فریاد ایدر [۱۳۳] قافله-
 the people- calls out the Khoja mounting upon him throwing

-خلقی بونی قورتارلر بروقتدنصگرہ خواجہ نگ [۱۳۴]
 of the Khoja after a little while save this person (him) -of the caravan

عقلی باشه [۱۳۵] گلوب 'ای مسلمانلر گوردیگرمی شول
 this did you see Mosolmen Oh!' coming into his head the senses

^۱ 'a month': the ی must be considered a accusative of آی 'a month': the ی must be considered a consonant in this word [8], declined like او and not like بابا; it would be difficult to pronounce three ی together, آیی, therefore they pronounce this d-i, 'a month,' dyi accusative, and not dyti.

^۲ Pronounced *vāras* 'from اورمتی' 'to throw, to beat,' etc.

فاجیدر^[210] اما آیت یگر می بشی^۱ ایملش
 it was fifth the twenty of the month but 'how much is it
 خواجہ بر از صبر آیدل^۲ بقایم دیوب
 saying 'I will see make (wait) patience little a' Khoja
 اوے گلوب چولمگی دوکر صیار کورر
 sees counts (the stones) upsets the vase coming to (the) house'
 کہ یوز یگر می طاش اولمش خواجہ اگر
 if' Khoja 'have become stones 20 100 that
 بوٹک جملہ من^۳ دیرسم^۴ بگا سفیہ دیرلر
 they will say (call) foolish to me I should say all of this (number)
 دیوب^[210] گلوب خلقة بوگون آیت
 of the month to-day' to the people (and) coming saying this
 تمام فرق بشیدر دیدکده^[210] بونلر ایدرلر 'ای
 Oh! answer these saying (which) 'fifth it is the forty full
 خواجہ بر آبی تمام اوتوز گوندلر^[210] من فرق
 the forty- you days (is) thirty complete month a Khoja
 بشیدر دیرسگ خواجہ ایدر بن انصانیہ
 (in) to moderation I' replies Khoja 'sayest -fifth it is
 سویلدم اگر چولمک حسابہ بقارسگ^۵ بوگون
 to-day you look (according) to its account the vase if I spoke
 یوز یگر می^۶ در
 it is its 120th

^۱ [45] بشی short for بشی.

^۲ [69] آیدلر for آیدل; and see note 2, page ۳۰.

^۳ [210] جملہ منی. '2nd conditional [103].

^۴ [79] بقارسلر.

^۵ [45] نهی 'twenty' یگر 'one hundred,' یوز 'is not necessary in summing up) the possessive affix of the 3rd person [33] 'its 120th.'

۳۶ لطایف خواجہ نصرالدین افندی

حلوانی ادمہ دوگہ دوگہ 'یدیرلر'
 'they feed (beating) beating a man (with) sweetmeats'
 [۹] خواجہ نصرالدین رمضان شریف اولدقدہ (۱۳۰) کندی کندویہ
 to himself (it) being holy Ramadan Nasr-il-deen Khoja
 فکر ایدوب بگا نہ لزم خلقہ اویوب
 imitating the people necessity what to me' making thought
 اورچ طومتی بردانہ چولمک پیدا ایدوب گوندہ 'چولمک
 in(to) the vase day by day making use of vase one to fast
 بر طاش' براقرم اوتوز گون تمام اولدقدہ (۱۳۰) بیرام
 Bairam having been complete days thirty I will leave stone a
 ایدرم دیوب چولمک گوندہ بر طاش براتمغہ
 to leave (in it) stone one day by day to the vase' saying 'I will make
 باشلر اتفاقاً خواجہ ننگ قزی' بر گون
 day one the daughter of the Khoja It happened (that) he begins
 چولمک بر آوج طاش براقرم گونلرن برگون
 another day leaves (of) stones handful a to the vase
 خواجہ یہ سوال ایدرلر کہ بوگون آیک
 of the month to-day' that they make question to the Khoja

¹ The gerund [105] is here repeated twice to give a better emphasis.

² Causal of [60]. 'Where whilst beating a man they feed him with sweetmeats.'

³ *Vide* further on, note 2, page ۳۹.

⁴ Ablative case.

⁵ Pronounced *ddak*.

⁶ Dative infinitive of 'to leave'; the *ی* is changed into a غ [57].

⁷ An Arabic adverb.

⁸ *ی* is the possessive pronoun affixed to قر [210].

⁹ *Lit.*, 'From days a day'; 'un de ces jours' as the French would say; a few days later; 'a little while after.'

لطایف خواجہ نصرالدین افندی ۳۵

شونه آندی نه یاپشدم ایسه^۱ بتون الیمده
 in my hands all (of it) I could seize what cast to this (place)
 قالدی بوستاجی یا بونلری چواله کیم تولدردی^۲
 filled who in the sack these Oh! the gardener remained
 دیدکده^(۱۳۸) ها اشته بندہ [دخی] اول فکده ایدم سندہ^(۱۳۹)
 when you I was in this thought I also lo yes' having said
 کلڈ دیمش^{*}
 he said 'came

[۸] برگون خواجہ افندی رحمة الله علیه قونیه
 to Koniah may God have mercy on him! Effendi Khoja One day

واروب برحلواجی^(۱۴۰) دکانه گیر همان^{*} بسم-
 in the name- at once entering to a shop of a seller of sweetmeats going
 الله دیوب حلوابی یمکه باشلر^{*} حلوابی
 the sweetmeat-seller he begins to eat the sweetmeats saying -of God
 برو ادام^(۱۴۱) نه پیارسن دیوب خواجہ بی دوکمه^{*} باشلینجه
 beginning to beat the Khoja saying 'doest thou what Oh! man'
 خواجہ دیر که نه گوزل بلده در بو قونیه که
 where Koniah this a town is how nice that' says the Khoja

^۱ یاپشدم ایسه^{*} نه ایسه for 'whatsoever,' the verb یاپشدم comes between, as in English we would say, 'how desirous soever I might be,' the word 'howsoever' being divided by the verb intervening between *how* and *soever*.

^۲ Pronounced *del-dur-ai*.

^{*} When the Mohamedans sit down to a meal, before breaking bread they say '*Bism ulla*,' to themselves, and if any one is present, they invite him, with the same phrase, to partake of their repast.

^{*} See note 7, page 27.

^{*} Dative infinitive.

لطایف خواجہ نصرالدین افندی

۳۴

همان [128] بورایہ سیزہ چیقدم ایدی دیمش *
he said 'I had come forth to you here now only

[۷] خواجہ برگون بوستانہ گیروب براز ہاوج و
and (name of a herb) some entering to a garden one day the Khoja

براز شلغم ہرنہ بولدی ایسہ یولوب بر آزن جوالہ
in a sack a little of it he plucked up he found whatever turnips some

و بر آزن قوینونہ قورکن بوستانچی گلوب بونی
him (this person) coming the gardener placing in his arms a little of it

طوتوب بوندن [28] نہ اررسن دیدکدہ [258] خواجہ شاشروب
being confounded Khoja having said seekest thou what here seizing

بر جواب بولہ میوب گجیلرہ بر شدید روزگار
wind a strong during the night' not being able to find an answer

آمدی ایدی اول روزگار بنی بورایہ کتوروب آتدی دیدکدہ
having said 'threw bringing here me wind that blew

بوستانچی ایدر یا بونلری کیم یولدی خواجہ ایدر
says Khoja 'plucked who these Oh!' says the gardener

روزگار غایت شدید اولدیغندن [283] بنی شونندن [21]
from that (place) me by its being strong very the wind*

* 'whatsoever.' As the learner will
not require detailed analysis by the time he reaches this part of the work,
we shall content ourselves in future with noting in the text the numbers
of the sections in the grammar that bear on the word, and to which we
may desire to refer: thus, [41].

* 'a little of this,'
Turkish and Persian, 'بر آزیں' is short for 'بر آزیں',
or 'بر آزیں', with the ن intervening [35, 128].

* See note 7, page 27.

لطایف خواجه نصرالدین افندی ۳۳

ویرمشر خواجه افندی هله باری اون اقبه
akjés ten Oh! God come' Effendi Khoja they gave

ایدل دیمش بعده هله⁽¹²⁸⁾ اون طقوز ایدل
'make (them) nineteen come' again he said 'make thou (them)

دیو^۱ نزاع ایدرکن او یانوب بقر که انده
in his hand that he sees (he) awaking (and) contending saying

بر شي یوق ینه گوزلرین^۲ قنایوب^۳ اللرین^۴ آواز ادوب
extending his hands shutting his eyes again there is nothing

کتور باری طقوز اقبه اولسون دیمش^۵
he said 'let it be akjés nine Oh! Lord give'

[۶] برگون خواجه قیره چیقوب کیدرکن
whilst going going out to the desert-plain Khoja One day

ناگاه قارشون بر از اتلولر بلور
made themselves seen (appeared) horsemen some in front suddenly

خواجه افندی سرعت ایدوب بر مقبره یاننه گلوب اثوابین^۷
his clothes coming near a cemetery making haste Effendi Khoja

چیقاروب چپلق بر مقبره دلیکنه گوروب یاتور
lies down entering in the hole of a tomb naked taking off

اتلولر خواجه یی گوروب یاننه واروب بره آد.
Oh! man' coming near him seeing the Khoja the horsemen

پونده نیه پاتورمون دیدکلزنده خواجه افندی بر
a single Effendi Khoja on their saying 'dost thou lie why here

اقدردی بوله میوب ین اهل قبردن ایدم
was one of the inhabitants of the tomb I' not finding word

^۱ دیو، for دیوب [128].

^۲ [128] گوزلرینی، for گوزلرین.

^۳ [128] الا یینی، for اللرین.

^۴ [128] اثوابینی، for اثوابین.

لطایف خواجہ نصرالدین افندی

۳۲

او قومغه باشلر بر آده اشاعیدن یوقاری بقر کورر که بر
a that sees looks above from below man a he begins to read

حریف مناره ده وقتسز تمجید اوقور ایدر
makes reading glorification out of time in the minaret person

بہی نادان مندہ بویله کرہ آواز یله وقتسز
out of time with such a detestable voice you ignorant (man) Oh!

تمجید اوقویورسون همان خواجہ اشاعلی اینوب
descending down Khoja at once 'dost thou read glorification

ایدر آہ نہ اولیدی بر صاحب خیر بورادہ
here a charitable person (if) what (harm) would it be Ah! says

بر حمام یاپہ ایدی دہ بزی بو کرہ آوازین
from this bad voice us (me) (expletive) should build a bath

قورتارہ ایدی
he should free (me)

[۵] بر گچہ خواجہ یہ رو یاسندہ طقوز اچہ
pieces of money nine in his sleep to the Khoja evening One

۱ 'you fool.' نادان, Persian word, 'ignorant.' *ند،* مندہ 'you also.' This latter word is constantly in use with آدم. 'What a man you are!' آدم مندہ [123].

۲ اوقویورسگز for—2nd present, indicative [76]—which would be too respectful a mode of address to a man one has just called a fool.

۳ اولسه ایدی 'if it had been,' 3rd cond. [79].

۴ یاپہ ایدی 'if he had built,' 3rd cond. [79].

۵ قورتارہ ایدی 'if he had liberated,' 3rd cond. [79].

بیلدَنَز 'خواجہ ایدر آق شہر دہ بقاردم' نقدَر
 how many I looked at Akahihir' says Khoja 'did you know (it)
 یلدزلر وار ایسہ بوندہ دہ (دخی) اوتدر وار
 there is' so many also here (expletive) there were stars
 [۴۶] خواجہ برگون حمامہ گیرر بقار کہ کیمسہ
 any one that sees enters to the bath one day the Khoja
 یوق جانی مقیلوب قیہ باشی یہ سویلمگہ باشلر
 he begins to speak to the bathman is vexed his mind (there is) not
 خواجہ یدہ صداسی خوش گلوب کندی کندویہ دیر کہ
 that says to himself appears (comes) agreeable his voice to the Khoja
 چونکہ بنم بویله خوب صدام واردر خلق دخی مقالہ
 'that-for-the-beard-of-the-people I have my voice nice so of me since'
 فی الحال حقامدن چیقوب طوغری بر منارہ یہ
 to a minaret straight going out from the bath immediately
 چیقوب وقتلردہ اویله وقتی ایمش تمجید
 glorification (it was - 12 o'clock in the times of the day) ascending

بقاردم. First imperfect [99].

ایسہ 'so many.' اوتد or بوتدر [41]; نه قدر for نقدَر

ایسہ 'how many soever they may be.' Expletive [123], وار ایسہ 'if it were,' conditional mood [87], page 36.

گیرر, from گیرمک 'to enter.'

مقیلوب. Gerund, translated positively.

سویلمگہ. Dative infinitive.

گلوب. We shall no longer note this kind of gerund, translatable by a positive tense, as by this time it must become obvious to the learner.

[144]. چونکہ

لطائف خواجہ نصرالدین افندی

۳۰

بلنلریگز * بلمینلریگز * اوگرتسون *

'let them teach to those of you not knowing those of you knowing

[۲] برگون خواجه نصرالدین افندی ایدر ای مسلمانلر

Mosolmen Oh!' says Effendi Nasr-il-deen Khoja One day

تگری تعالیٰ به جوق شکرلر ایدش، که دؤده قناد
wings to the camel that make ye thanks many to God Almighty

ویرممش اگر ویرمش اولیدی * اولریگز * و یاخود
or and on your houses it had been given if he did not give

باجه لریگز * قوناردی * باشلریگز * یقاردی *

'it would rain on your heads it would perch on your chimneys

[۳] برگون ینه خواجه افندی بر شهرده کرسی به جیقوب

ascending to the pulpit in a town Effendi Khoja again One day

ایدر ای مسلمانلر بر شهرگ هواسی * ایله بزم شهرگ هواسی
the air of our town with the air of this town Mosolmen Oh!' says

بر-ایمش جماعت دیرلر که خواجه افندی ندن
whence Effendi Khoja that say the congregation is - one

بلنلریگز Analysis: بلن declinable participle of the simple verb

بلمک [105], لر sign of the plural, یگز possessive pronoun [33].

* بلمینلریگز, the negative form of the above [114]. مؤمین or مؤمن the introduced for the sake of euphony (pronounced *bilmaydalarimis*).

* اوگرتسون, imperative of اوگرتمک.

* ایدش, short for ایدگز [69], vide note 2, page ۲.

* اگر ویرمش اوله ایدی, short for اولسه ایدی 'if it had been given' [246], 3rd conditional [79]. As اگر comes before, this tense will not be mistaken for the optative [78].

* اولریگز. Dative case plural. شهرگ هواسی. Syntax [310].

کیدنجه جماعت تعجبہ واروب بر دخی
 once again arrived at astonishment (the) congregation going
 چیقار ایسه کیمی مز بلورز کیمی مز بلمیز
 'do not know some of us know some of us' if he should stand up
 دیمگہ قول و قرار ایلرلر خواجہ گینه برگون بر منوال -
 in the manner one day again Khoja they-determined to say
 مشروح کرسیه چیقوب ایدر ای قراندش لر بن مز
 to you I brethren Oh! says mounting to the pulpit explained
 نه سویله جگم بلورمیسگر انلده (دخی) دیرلر کیمی مز
 some of us' they say they also 'do ye know shall say what
 بلورز کیمی مز بلمیز خواجہ ایدر نه گوزل
 nice how' says Khoja 'do not know some of us we know

کیدنجه Gerund.

واروب Here is a good example of the expediency of translating the gerund by a positive tense in English. The Turks accept this uncertain term for what it is worth, and understand by it that the story is not concluded; but it does not leave in their mind any vague idea which the literal translation of several gerunds one after the other might cause to a European.

بلمیز or بلمز [108, 119]. The first is the softest, and of course preferred.

دیمگہ Dative infinitive.

ایلرلر This one auxiliary serves the two Arabic nouns قرار و قول.

[124]. بر منوال مشروح.

سویله جگم or سویله جگم 1st future [99].

[118]. بلورمیسگر.

کیمی مز is a Turkish adjective, to which the possessive pronoun of the 1st person plural is affixed [33].

لطایف خواجہ نصرالدین افندی

کرمیہ جیقوب ایدر 'ای مؤمنلر بن مزہ نہ
 what to you I believers Oh' said mounting to the pulpit
 دیہ جگم بلورمیسٹر جماعت دیرلر کہ خیر خواجہ افندی
 Effendi Khoja no' that say the assembly do ye know I shall say
 بلمز 'خواجہ یا مز بلمینجہ بن مزہ
 to you I not knowing ye Oh!' (said) the Khoja 'we do not know
 نہ سولیهیم' دیمش بر گون خواجہ افندی ینہ
 again Effendi Khoja day one he said 'shall I say what
 کرمیہ جیقوب ایدر 'ای مسلمانلر بن مزہ نہ
 what to you I Mosolmen Oh!' says ascending to the pulpit
 دیہ جگم بلورمیسٹر انلرده' (دخی) دیرلر کہ بلورز
 'we know that' they say also they 'do ye know I shall say
 خواجہ یا مز بلدکدنسگرہ' بن مزہ نہ سولیهیم
 'shall I say what to you I since you know Oh!' Khoja (says)
 دیوب کرسیدن اشاغي' اینوب جیقوب
 going out descending (he) down from the pulpit saying (which)

'ایتمک' is the 3rd person, present tense, of the indicative of ایدر, an old-fashioned word, now represented by دیمک 'to say.'

بلمز, 1st person plural, present tense, indicative mood of the negative verb بلمک [108], and short for بلمزاینر, vide note to [119].

'سولیهیم or سولیهیم [101], lit., 'may I say.'

انلرده. Expletive [123].

بلدکدنسگرہ. Indeterminate [105]. The verbal noun of the participle بدکن (of the verb بلمک) 'having known,' with the addition of سنسگرہ. See [116, 131].

اشاغي, pronounced *ashagha*. See note, page 16.

PLEASING TALES

or

KHOJA NASR-IL-DEEN EFFENDI¹

لطائف خواجہ نصرالدین افندی

Effendi Nasr-il-deen of Khoja Jokes

روایان اخبار و ناقلین آثار و محدثان
tellers of tales and (of) events reporters and news Relaters (of)

روزگار شویله روایت و بویوزدن حکایت
stories in this way (face) and narration thus experienced (persons)

ایدرلر که
that they say

[۱] خواجه نصرالدین افندی بر کون و غط - ایچون
for preaching day one Effendi Nasr-il-deen Khoja

¹ Nasr-il-deen Khoja was the wit of his day, and to him are attributed many witticisms and eccentricities that do not belong to him. He is supposed to represent the Jehya of the Arabs. Hans Andersen has immortalised him in his tale of the 'Grosse Claus und die klein Claus,' which is taken from an oriental tale, and transformed ingeniously by this talented writer. The original of this tale will appear in the author's work entitled 'Turkish Tales in English,' to which the reader is referred for a further account of Nasr-il-deen Khoja. Among other contradictions related of Nasr-il-deen Khoja, the Turks say that 'such were the contradictions in his character and throughout his whole life—sometimes appearing so learned, sometimes so stupid, etc.—that even after death these contradictions were kept up: and that 'his tomb has now an iron grate, with a large gate and lock, but no railing round it.' The author has, however, visited his tomb at Achkabahr, and can attest that this is 'a vulgar error,' and that it is a simple unassuming monument, with an iron railing round it, and a small gate and lock like the rest of the tombs of the Meechmen near it.

عظيم شيلر كوره جگت شد [٢١] و آنا ديديكه 'حقا حقا'
hakkan hakkan dediki and va 'gurojaksin shailar dsim
 truly truly' said that to him And 'thou shalt see things great

مزه ديرم شمدن ستره گوگوي اجلمش و بني آدم
boni-adamin va achilmish gugi shindan-senre derim simah
 of the Son of man and opened (the) heavens after this (time) I say to you

اوزرينه جيقوب اينن الله ملکلريني گوره مز
guroh-siz meleklorini Allahin inan ahitap asoriseah
 you shall see (his) Angels of God descending ascending upon him

حَقًّا حَقًّا or حَقًا حَقًّا. Adverb [121].

گوره مز. Here again we have the optative for the future tense
 گوره جگسگر, but as a superior addressing inferiors, Christ uses the
 abbreviated form گوره. See note 2, page ٢٠, on گله بقش
 instead of گله بقشگر.

بیلورس عیسی دخی جواب ویروب آځا دیدیکه فیلیپس
Philippos' dédiki and vorap jawab dakti 'Yisa 'bílursin
 Philip' said that to him giving answer also Jesus 'do you know

سني چاغرمزدن - اول' من انجیر آغاچتگ التندہ ایکن' بن
ben isen altindah aghajnin enjir san chaghirmaudan ovel soni
 I being underneath it of tree fig thou before calling thee

سني گوردن [۴۹] ناٲانايل جواب ویروب آځا دیدیکه یا رتي
Rabbi ya' dédiki and vorap jawab Nathandyil gis-dum soni
 Rabbi oh!' said that to him giving answer Nathaniel I saw thee

من اللہ آوغلي مځ - من اسراييلگ ملكي مځ [۵۰] عیسی
'Yisa 'sin molekt Israelin san . oghla-sin Allahin san
 Jesus 'art the King of Israel thou the son art of God thou

جواب ویروب آځا دیدیکه بن سځا - سني انجیر آغاچتگ
aghajnin enjir soni ednd ben' dédiki and vorap jawab
 of tree fig thee to thee I' said that to him giving answer

التندہ گوردن دیدوگم - ایچون' اعتقاد ایدرمیسگ بونلرن
bunlardan idermisin? i'tikad dédugim-ichan gardum altindah
 than these dost thou make? belief for my having said I saw under it

۱ چاغرمزدن اول. See [116, 131, 251].

۲ ایکن. Here we see the use of the gerund as denoting a stop, without which we could not make sense of this phrase. Following our rule of seeking the gerunds in their turns we have اول 'before Philip's calling thee,' ایکن 'thou being under the fig tree, I saw thee,' گوردن the verb, at the end.

۳ دیدوگم ایچون' 'for my having said, thee I saw under the fig tree,' Analysis: دیدوگ verbal noun [106] م the possessive affix [33] ایچون disjunctive post-position. See [243].

انجيل يوحنا

۲۴

يوسف اوغلي نامرتلو عيساي [۴۶] ناثاناييل دخي انا
and dakhî Nathandyl 'Yisayî Nasaretlu oghla Yusuf
 to him also Nathaniel 'Jesus the Nazarene the son of Joseph

ديديکه نامرتدن بر ايو شي چيقمق قابلميدر
'kabilmidir chikmak ahi ayî bir Nasaretlan' dediki
 'is it possible to come forth thing good one from Nazareth' said that

و فيلپس انا گل و باق ديدي [۴۷] و عيساي
'Yisa va dadi 'bak va gl' and Philippos va
 Jesus And he said 'see and come' to him Philip and

ناثاناييل گندويه گلدوگني گورمکله انش
anin gurmeklah goldugini kenduyah Nathandilin
 of him seeing (the) his coming to (him)self of Nathaniel

حقتده ديديکه اشته حقيقتده بر اسرائيلو
Israellu bir hakikat-dah Istaht' dediki hakindah
 an Israelite one in truth (Behold)there' said that in the truth (regarding)

اندە حيله يوقدر [۴۸] ناثاناييل انا ديديکه بني نرەدن
nêradan bîni' dediki and Nathandyl 'yokdîr hilêh andah
 from whence me' said that to him Nathaniel 'there is not guile in him

لي. See chapter on 'Derivation' [202] for the use of لو or لي. نامرتلو.

قابلميدر 'is it credible?' The Arabic adjective قابل signifies 'receivable,' hence 'acceptable to belief,' thence 'credible.'

See [28]. گنديه or کندويه.

گلدوگني. Let us analyse this word. Infinitive گلمک 'to come,' past verbal noun گلدک 'the coming,' گلدوگني 'his coming,' (the و being introduced to facilitate the pronunciation), the possessive pronoun [33] ي the termination of the accusative case [35], the ن intervening, the first ي is dropped, and we have گلدوگني in accusative case [123].

[94] يوقدر. [202] اسرائيلو. [132, 249] گورمکله.

استرايكن 'فيلپسي بولدي و آڻا آردمجه گل ديددي
déti 'gól ardimjah' dnd es baldi Philipposi ister-ikan
 he said 'come after me' to him and found Philip wishing

[۱۳۴] فيلپس ايسه بيت ميدان آندرياسڻ و بطرسڻ
butros-in es Andreasin Beit-sida-dan issah Philippos
 of Peter and of Andreas from Bethsaida (expletive) Philip

شهرندن ايدي [۱۳۵] فيلپوس ناٿاناييلي بولوب آڻا ديدديڪه
dédiki dnd bûlûp Nathanaîli Philippos idî shahrindan
 said that to him finding Nathaniel Philip was from (the) town

بز اول كمسنه يي بولدي كه اڻڻڻ حقدنه
hakindah amin ki baldûk himseneyt ol bin'
 in his truth (regarding) of him that we have found person that we'

موسي شريعتده و پيغمبرلر يازديلر 'يعني'
ye'ni yaudîlör Paighamberlör es shari'at-dah Mûss
 that is to say have written the Prophets and in the law Moses

upon is to rise up 'and be doing', thence 'to go.' We have here a good example of the recourse the Turks—by reason of the poverty of their language—have to *inference* in order to form their words. But we must not be astonished at this. Was not the English and all other languages first formed in this way? and the word, once accepted into the language, lost its origin: for instance, 'to con-tend,' (strive with) from the Latin; and in the German, which is now a rich language, we have, for example, an original word, *an-bringen*, 'to bring about,' accepted and established as 'to kill.'

'امتكم gerund of استرايكن [106].

'ايسه See [123, 238].

'يازديلر 'they wrote,' third person plural of the perfect tense, indicative mood of يازمتي 'to write.'

'يعني. Arabic conjunction [109].

دیمکدر بولدق [۴۲] و اتي عیسی به گوردی عیسی دخي
dakhi 'Yisa gh-türdi 'yisaya ani es baldak étmek ár
 also Jesus he took to Jesus him And we have found (it signifies
 اگا باتب دیدیکه من یونا - اوغلی سمعون سگ، سگا
sana sam-'ün-sin oghlä yüna san' dediki baküp and
 to thee Simon-art (his)son Jonas's thou' said that looking to him.
 کفاس دینله بو کلمه ترجمه اولنسه بطرس
bätros olunsah terjimeh kalimeh bu 'dinlah Kefas
 a stone if it should be translated word this 'shall be said Cephas
 دیمکدر [۴۳] ارته سی گوندد عیسی جلیلہ عزیمت ایتمک
étmek 'asimet Jolilah 'Yisa ertasi-gundah étmek ár
 to make departure to Galilee Jesus In the next day signifies

دیمکدر بولدق. Here we have two verbs evidently independent of each other; they must therefore each have a sentence of their own. On looking closer we shall find that the first belongs to the phrase in parenthesis, and the second to the original phrase.

^۱ [16] عیسی به dative.

^۲ [140] دخي.

^۳ [212] یونا اوغلی سمعون.

^۴ دینله from دینلمک 'to be said' or 'called' (irregular verb), which is the passive form of the active دیمک 'to say': it would be difficult to pronounce دینلمک according to rule [107], so ن is inserted in forming the passive [62]: here the optative is used for the imperative.

^۵ دیمک در (lit., 'to mean is.')

^۶ عزیمت ایتمک. The accepted signification of this composite verb is 'to go,' applied to persons of rank to imply that they honoured a place by their presence. It is a perversion of the Arabic عزیمت, which, for of its meanings, has 'to determine or intend,' therefore to resolve

ایکینگ بری^۱ سمعون - بطریش^۲ قزنداشی اندریاس ایدی
 idē Andreas karindashi Sam'-ā-Bātreos birt ilhin
 was Andreas the brother of Simon Peter one of (the) two
 [۴۱] مرقوم^۳ اول^۴ کندو قزنداشی سمعونی^۵ بولوب آتا
 and bulap Sam'-ā-ni karindashi kindā ewela marhām
 to him finding Simon brother his own firstly The aforesaid
 دیدیکه بز مسیحی^۶ که ترجمه^۷ اولنسه^۸ خرمستوس
 Khristos olunash tarjimeh ki Messihī bin dādiki
 Christ if it should be translated that) (the) Messiah we said that

ایتمکه. This gerund [241] should in English be translated 'on making' (and then a pause), as the sense of the phrase here shows.

^۱ بری, Let us take the sentence backwards from بری and we shall have 'One of the two (who were) the goers after Jesus on hearing from John the word'; and then let us go to the end of the phrase (ایدی) and read backwards up to (بری) and we shall have the sense complete. ایدی etc. 'was Andreas, the brother of Simon Peter.' Generally the best way to make out a complicated sentence is first to find out the gerund and read from it backwards up to the beginning, then to go to the verb and read backwards from it up to the gerund. If there are several gerunds you take each, of course, in its turn, and last of all the verb of the sentence to which it is the winder-up. We shall be able to exemplify this better as we proceed.

^۲ مرقوم. See [223].

^۳ اول. Adverb [121].

^۴ سمعونی. The accusative case after بولوب.

^۵ اولنسه. 2nd conditional of اولنمتی [79].

انجيل يوحنا

نه آراسنر انلر دخي انا يا ربي كه ترجمه
terjameh ki / 'Rabbi ya' dnd dakhî onlar 'neh arer sîn'
 translated that) 'Rabbi O' to him also they 'What seek you?'

اولسه يا معلم ديمكدر نروده اوتررسن ديديلر [۳۹] اول
ol dediler 'otûrursin nêradah' demekdur me' allem ya olunsah
 He they said 'residest thou where' (means master oh if it should be

دخي انلر گلث باتش ديدى انلر دخي واروب نروده
nehradah varup dakhî onlar dedî 'bakin gelin' anlarah dakhî
 where going also they he said 'see ye come ye' to them also

اوتردوغنى گوردكه اول گون ياننده طورديلر
dûrdûlêr yanindah gün ol gûrdik-dah oturdughini
 they remained near to him day that having seen his having remained

زيرا اوزمان - اون - ساعته يقين ايدى [۴۰] اول سوزى
sûzi ol idî yakin own sa'at-ah o-zaman strah
 word This it was near to (the) ten(th) hour (at) that time because

حسبى دن استماع - ايتمكله عيسى ننگ - آردنجه - كيدن
gidan ardinjah 'yisanin ietima' êtmeklah yahyadam
 going after (him) (of) Jesus on (making) hearing from John

¹ نه يرد 'where,' adverb of place, short for نروده 'in what place.'

² گلثر بقتز short for باتش. This abbreviated form of the imperative mood is much used in common parlance—it implies familiarity, or rather that the person speaking is of higher rank than those he addresses.

³ اوتردوغنى past verbal noun اوتردق 'having sat,' declined اوتردوغنى 'his having sat,' اوتردوغنى, the accusative case after the verb 'seen.'
 نروده اوتردوغنى, i.e. 'the place where he had remained—they saw.'

⁴ 'گوردكه' on their having seen,' a gerund which must be translated in English by 'they saw.' See note on this subject, page ۱۶.

⁵ استماع } Arabic substantive and composite verb with the gerund.
 ايتمكله } See [132] 'whilst,' 'with,' 'by,' or 'on hearing.'

در [۳۵] ارته-سی-گون بحیثی ینه طور دی و کندو شاکرد لرندن
ahakirdlorindan va konda dardi yeneh yehya artisi gon dar
 from his disciples and his stood again John The next day is
 ایکسیسی دخی [۳۶] و گرن عسی یه باتوب اشته الله
allahin lahtah' baktip 'Yisayeh gnan va dakh'i ibi ei
 of God Lo! seeing Jesus passing And also two of them
 فوزو سی دیدی [۳۷] واول ایکی شاکرد ائگ مویلدوگنی
son-i-la-dugini amin ahakird iki va-ol ded'i k'ndon
 his having spoken of him disciples two And that he said 'the (his) lamb
 اشدنجه عیسئگ اردنجه گیتدیلر [۳۸] عیسئل دخی دونوب
da-nap dakh'i 'Yisa gittilor ardinjah 'Yisamin ishidinjah
 turning also Jesus they went after him of Jesus hearing
 وائلرگ آرنجه گلدکارینی گورمکله انلره دیدیکه
ded'it'i onlara gar-meklah gueldit-lorini ardinjah va onlorin
 said that to them seeing their coming after him and of them

^۱ ایکسیسی. See [47] accusative after the verb *dardilor*, understood.

^۲ گرن. The participle used adjectively to 'Jesus.'

^۳ واول ایکی شاکرد. Here we see again the demonstrative pronoun used indeclinably with the 'two disciples.' Note that the last word is in the singular [44, page 16].

'سویله دکت' the action of having spoken, 'مویلدوگنی' his having spoken, (the و introduced for the sake of euphony), 'مویلدوگنی' the accusative, the ی being dropped and the و intervening [35].

'اشدنجه' 'On hearing.' Here we see the use of this gerund, which implies something more than simply 'hearing.'

'اردنجه' 'after him.' If we analyse it, we have ارد 'behind,' a Turkish substantive ن or ی, possessive pronoun, جه expletive, adverbial termination [123].

'گورمکله' See [122] 'on seeing.'

و انگ اوزرنده^۱ - برقرار^۲ اولديغني^۳ - گوردم^۴ [۳۳] و بن اي
ani ben va gurdum oldighini ber-karar azorindah anin va
 him I And I saw having been in abode upon of him and
 بيلمزدم اما بني - صايله تعميد ايتمگه گوندن - بگا
banu gunderan atmegah ta'mid sa-ilah beni amma bilmandim
 to me the sender to baptise with water me but did not know
 ديديكه كيمگ اوزرينه^۵ روح^۶ اينوب^۷ اوزرنده
azorindah enup Rahn azorinah kimen dediki
 upon him (the) descending of the Spirit upon of whom said that
 قالدوغني^۸ گورمش^۹ - روح القدس ايله تعميد ايدن^{۱۰} اول
ol ta'mid idan Ruh-il-Kudus-ilah gurumsh kaldughini
 that baptiser with the Holy Ghost thou shalt see the (its) remaining
 در^{۱۱} [۳۴] و بن گوردم و شهادت ايتدمگه الله^{۱۲} اوغلي^{۱۳} او
o oglli allahin ettimki shahadet va gur-dum ben va dir
 he the son of God gave-that witness and saw I And is (he)

and some others^۱ and *اوزرنده* [134] *اوزرنده* amalgamate with the preceding word, and serve as a kind of stop and a conjunction. Here it is declined, and the requisite possessive pronoun introduced [210] (*lit.*, 'its upon,' or 'his upon.') *Vide* note 7, page ۲.

^۲ برقرار. Persian and Arabic.

^۳ اولديغني^۳ 'his or its having been,' اولدق [84] اولديغني^۳ or اولديغيني^۳ (or for the sake of euphony after the verb *gurdum*, 'I saw,' page 16), the accusative after the verb *gurdum*, 'I saw.'

^۴ گوردم. Here we find the use of the post-position *اوزرنده*, denoting a pause, otherwise the sense would not be so clear.

^۵ اينوب. Another pause at the gerund.

^۶ اوزرنده قالدوغني^۸ stands as one word in the accusative case after *gururshan*, and requires a hiatus nearly equal to a comma.

^۷ تعميه ايدن^{۱۰}. A composite verb [64], the verbal noun of the declinable participle of ايتمگه [71] ايدن^{۱۰} 'doing,' *or* 'the doer.'

^۸ اوغلي. This word is pronounced اوغلو for reasons given in page 16.

اول اولمشدر زيرا بدن اول ايدي [۳۱] و بن اتي بيلمزدم
bilmasdim ani ben es idi bendan ewel sirah olamishdur ewel
 did not know him I And he was before me because he was before
 اما اسرايله ظاهر اولمسي ايجون - بن موابله
es-ilah ben ichan olmasi zaher Israyileh amma
 with water I for (that) he should be manifest(ed) to Israel but
 تعميد ايدرک کلام [۳۲] و بحیثی شهادت ایدوب دیدیکه بن
ben dediki idup shahadet es yahya 'guldin ta'mid-idoret
 I' said that making witness And John 'I came baptizing
 روح سمان - گوگرچن گبی - نزول ایتدیگنی -
etdigini nisl gu-wor-jin-gibi samdan Rabbin
 its making descent like a dove from (the) heavens of (the) Spirit

' بيلمزدم, short for بيلمزايددم, 1st imperfect, indicative mood of the negative form, بيلممک, of the active verb 'to know.' بيلم 'I do not know.' بيلمزدم 'I did not know' [108, 119].

' ايجون The conjunction ايجون joins all the preceding words together, and they run one into the other till you come to ايجون, where you stop; *lit.*, 'to, Israel—manifest—to be—for, I came.'

' کلام ايدرک 'doing,' with the word بيلمزدم 'I came,' conveys an action being done whilst walking, — 'as I walked along, I came baptizing.'

' ايله and ايجون which, like ايله, are amalgamated with the word preceding them.

' ایتدیگنی pronounced *et-digini* or *et-digini*. Here is the appearance of an *accent* on the first syllable, but it is only on account of the double letters *td* coming together, which of course throws the weight of the syllable on the preceding vowel.

* This gerund as well as three others [72] are translated by the word 'doing,' there being in English no exact equivalent for each; but they do possess a different power and use too slight to be explained, but which a little practice and attention will best point out to the learner.

واقع اولوب - و اوراده 'بحمیل تعمید ایدرایدی ۲۹ ارتسی گون' بحمیل
yehya ertasi gün ta'mid-ider-idi yehya oradah va vak' o olup
 John The next day was baptising John there and took place
 کندویه 'گلن' عیسی یی کوروب' دیدیکه 'اشته اللهک قوزوسی
küsürü allahin İsteh' dedüki görüp 'Yası gelan kendüyah
 his lamb of God Lo' said that seeing Jesus coming to (him)self
 که دنیاڭ گناهی 'رفع ایدر ۳۰ بو در-اول کمسته -
kimesna ol der bü raf'-ider günahini dünyamin ki
 person that is This takes up (away) (its) sins of (the) world that
 بن اڭ - اچون' دیدمکه - عقبجه بر آدم گلیور که بدن
bandan ki guşlıyor bir-adam 'akbinja dedim-ki anin-ichün ben
 than me that is coming a man after me I said that for of him I

۱ اوراده 'there,' adverb of place; short for اویرده 'in that place.'

۲ ارتسی گون, an adverb of time.

۳ کندویه. See [28]. It is easier to pronounce *kendüyah* than *kendüyah*.

'گلن, the declinable participle of گلمک. It is here used as an adjective to 'Jesus,' which is in the accusative case, after کوروب.

'کوروب, the gerund of گورمک 'to see.' It serves, like a comma, to denote a pause in the sentence, *vide* [243]. Observe, also, how the dative case stands first [216], 'to himself the coming Jesus he saw.'*

'دیدیکه 'said that.' They generally take occasion to breathe here, and make these two words one.

۴ دنیاڭ گناهی. Syntax [210].

۵ اڭ اچون. See [135].

* So that, as we see, gerunds may often, if not always, be translated as an active and positive form of the verb—'he saw,' not 'seeing,' which latter, in English, gives the sense an indefinite idea, which becomes puzzling in a long sentence. The learner should take note of this observation, and practice in translating any long phrase he may come across, of which he will find abundance, particularly in letters, where the writer endeavours to make the whole letter as one period, to be read through, merely drawing a long breath now and then where the gerunds occur, to enable him to proceed to the end!

عقبمجه^۱ گلن^۲ اول در که بندن اول^۳ اولنمیش در- بن انگ
amin ben olummişder bendan evvel ki dir ol gelan 'akbiyjak
 of him I he was before me that he is that coming after me
 پاپوچلرینگ تصمه منی^۴ جوزمگه^۵ لایق دگلم [۲۸] بو احوال^۶
ahval bā 'dayilim layek chūzmogah tasmasini babāchlerinin
 matters This 'I am not fit to loosen the latches of his shoes
 و کیفیات اردنگ اوته سنده اولن^۷ بیت عبرده
Beit 'abradah olan otahsindah Ardanis va kifiyat
 in Bethabera (being the other side) of Jordan and circumstances

^۱ عقبمجه. *An adverbial termination. See [123].*

^۲ گلن, the verbal noun of the participle گلن 'coming,'—'the comer.'

^۳ بندن اول. *See [137].*

^۴ انگ پاپوچلرینگ تصمه منی 'of him of his shoes its latchet,' *vide Syntax [210].* Here we have first, انگ, the first substantive in the genitive case, before پاپوچلرینگ, which has the possessive pronoun ی not dropped. Next we see انگ پاپوچلرینگ as one word, the first substantive in the genitive case plural, before تصمه منی, which has the required possessive pronoun می, with the ی dropped, and the ن inserted [128]. It will be observed that we are often referring to this, and that we have placed this rule at the head of the rules in the Syntax. It forms one of the peculiarities of the language, and it is desirable that the learner should be well grounded at first on this point, as it will save him a great deal of trouble as he proceeds in his reading.

^۵ جوزمگه, dative infinitive, *vide note 9, page 28.*

^۶ بو احوال. Here, again, the demonstrative pronoun بو is used as if it were indeclinable, and has much more force joined to an Arabic plural.

^۷ اردنگ اوته سنده اولن, *vide Syntax [210],* 'being on its other side of Jordan.'

[۲۰] و انلر آتا سوال ايدوب - آتا ديديلرکه ايمدي
indi' dedilorka ana idup su al ana anlar va
 now' said that to him making question to him they And
 اگر من (مسيح) - ياخود ايليا و ياخود اول پيغمبر - دگل
déyl Paighamber ol yakhod va Elias yakhod Messih can tgnar
 not prophet that or and Elias or (the) Messiah thou if
 ايسگ نيجون تعميد ايدرسگ [۲۱] يحيي دخي انلر
onlarah dakhi yahya 'idorsin ta'mid nichan issin
 to them also John 'dost thou make baptism why if thou art
 جواب وروب ديديكه بن صايله تعميدايدرم اما
amma ta'mid idorsin su-ilah ben' dediki vortp jawaab
 but baptise with water I' said that giving answer
 اراگزده بر كمسته طورر كه اتي بيلمزسگز [۲۷] بنم
benim bilmassinis ani ki durr kimesah bir aravindah
 Of me you do not know him that stands person one among you

۱ 'and or,' two conjunctions for one [147].

۲ ايسگ short for ايسگ, which would be difficult to pronounce; the *s* is therefore dropped: ايسگ *issin* (note, page 16) with دگل is often made one word, and pronounced *déylissin* for *déyl issin*, 'if thou art not'; [123] and this can here be done perfectly without incurring the risk of its being taken for *déyl sin*, the affirmative, 'thou art not' because it is preceded by اگر 'if,' vide [143]; گيتمز ايسم for گيتسم.

۳ صايله 'with water.' ايله is one of those post-positions like نيجون, which, when they occur, are joined immediately to the word, and form one with it [132].

۴ اراگزده, Lit. 'from the middle (of) you.' ارا is a Turkish substantive, گز the possessive pronoun, 2nd person plural [33], and ده post-position [130].

۵ بيلمزسگز, the 2nd person, present tense, indicative mood, of the negative verb بيلمك; of the simple verb بيلمك 'to know,' vide [108].

نه دیرسن ۲۳ اول دخي دیدیکه بریده ده - ندا ایدنگ 'اوازي
avasi nide idamin berriyodak' dediki daki ol 'dorsin ne
 a voice of crying in (the) desert' said that also He 'sayest thou what

ایم - رتگ یولني 'دوز ایلگ' نجه که 'اشعيا پیغمبر
Paighambar Ek'aya nijek ki das cileyin yekint Rabbim im
 (the) Prophet Esias as straight make his road thy Lord's I am

سویلدی ۲۴ و اول 'گوندلر' کمنسلر فریسیلرین ایدلر
idiler Phariseilerden kimensiler ganderilen ol os 'su-i-laki
 were (of) from (the) Pharisees persons sent those And 'spoke

turned to ر for the sake of euphony. It may be also کندینگ, as the speaker chooses. The گ of حنکده is the possessive pronoun required by the rule in Syntax [210]: 'of thyself in thy truth.'

'ندا ایدنگ, composite verb [64]. ندا Arabic noun; ایدنگ declinable participle of ایتمک [71]. ایدن 'the doing; 'of the doing,' genitive case.

or یوليني 'his road; See Syntax [210]. رتگ یولني 'the accusative case [35].

دوز, composite verb or not, as we please to consider it. دوز is a Turkish adjective, meaning 'flat,' and used as a substantive, with the auxiliary ایلمک; or we may call it a separate word 'straight,' and ایلگ, short for ایلگه ستر, or ایلگه گز, or ایلگه گز, the 2nd person plural imperative, 'make ye' [69].

نجه که, adverb of comparison, 'as.'

اول. Here we have اول used as an indeclinable demonstrative pronoun, and placed before کمنسلر 'persons,' in the plural. It has much more force than if it were declined, when the ل would be dropped. See [27, 31].

گوندلر, the passive of the declinable participle گوندلر, which is formed by the insertion of ل, *vide* [107], 'sent.'

اڱا موردیلر که ایمدی سن کیم شډ - ایلیامی شډ : اول
ol 'Eliā mi sin kim sin san imdi' ki sordīlor dād
 he 'Elias art thou? what art thou? thou now' that asked to him
 دخی دگلم دیدی سن اول پیغمبرمی شډ - یوق - جواب
jawab 'yok' 'Paighamber misin ol san' dēdi 'dēyīm' dakhī
 (he) answer 'No' 'Prophet art thou that thou' said 'I am not' also
 ویردی ۲۲ ایمدی اڱا - سن کیم شډ - دیدیلر - تا که بزې
bīd ta ki' dēdīlor 'kim sin san' san imdi sordī
 (of) us in order that' they said 'who art thou thou' to him Now gave
 گوندرنلر جواب ویریز - کندوڭڭ حقدّه
hakīn-dah kondunin cērah-yin jawab gānderan-lorah
 regarding (in thy truth) of thyself we may give answer to the senders

'اڱا موردیلر' 'to him they asked.' There are some verbs that take the dative case, some the ablative. Grammarians have given a list of them under different heads (*vide* Davids, page 112). We have not inserted any list in this work as, practically, it is of little use, and would have served only to occupy much space: the sense generally, and a little habit and practice, will soon lead the learner to make the distinction, as soon as he has entered into the construction of the language, and *idealized* it, which he will best do by reading as much as he can, first with literal translation, and next with free translation, until he is enabled to understand whatever is put before him.

'ایلیامی شډ'. The می is the sign of a question asked [120].

'جواب ویردی' [64]. It will be observed that many other Turkish verbs are used as auxiliaries, besides those noted in the Grammar.

'جواب ویرمک' 'to answer.' 'بزې', accusative [27].

'گوندرنلر', verbal noun of the declinable participle (گوندرن 'the sender') of the verb گوندرمک 'to send'; لr the plural termination;

the sign of the the dative case [127].

'کندوڭڭ حقدّه'. See [30]. Genitive case of کدپڭ, the ی being

قیحان ۱ یهودیلر اورشلیمدن اماملر و لویلرلر
laivilar *orashelim-dan* *imamlar* *yahudilar* *haohen*
 Lovites and (Imams) priests from Jerusalem the Jews when
 گوندردیلر که اگا - سن کیم مڭ - دیو سوال
su-al *dety* 'sin kim san' and hi *gundordilar*
 question saying 'art thou what thou' to him that they sent

ایدلر [۲۰] اول دخی اقرار ایدوب انکار ایتدی -
inkar etmedi *ilrar edup* *dakhi ol* *idlar*
 denial did not make confession making also He they should make

و بن مسیح دگلم دیو - اقرار ایلدی [۲۱] انلر دخی
dakhi *bnlar* *ilrar idladi* *dety* 'deyilim' *Messiah* *ben* *os*
 also They he confession made saying 'am not (the) Messiah I' and

noun, and not, as it might at first be taken for, the particle post-position ی, sign of the accusative case: 'Of John his witness, this is.'

قیحان is a Turkish adverb of time, not much used; they prefer using زمان که 'at the time that,' *ergo*, 'when.'

دیو is short for دیوب, gerund of دیمک 'to say.' It is put at the end of a quotation, as we would in English at the beginning—'he said' so end so. See Expletives [123].

ایدلر [64]. ایدلر is the 3rd person plural of 1st optative of ایدمک [67]. سوال ایدلر, composite verb [64].

ایدمک [73]. ایدوب, gerund of ایدمک. اقرار ایدوب. See [64].

ایتمک [84]. انکار ایتدی. See [84]. انکار ایتدی is the negative form of ایدمک, 3rd person singular, 1st perfect, indicative mood. See [108].

ایم [89]. دکل ایم, negative form of the defective verb ایدمک. See [89].

[١٧] زيره شريعت موسي ايله ويرلدي اما عنايت و
 va 'ynayet ammd vorildi musd-ilah shar'et sirah
 and grace but was given by (or with) Moses (the) law Because

حقيقت عسلي مسيح ايله - (يزه) گلدي [١٨] الهي هيج
 hich allah! goldi bi'ah 'yea masih-ilah hakikat
 any God came to us with (or by) Jesus the Messiah truth

بر وقتده كيمسه گورممشدر - باباڭ توجاغنده اولن
 olan kojaghindah Babenin gurmamish-der kimsah vakit-dah bir
 being in his bosom of God has not seen any one in (at) time one

يكانه اوغل - اني بيان ايلدي [١٩] و بصحلي نڭ شهادتي بودر
 ba dir shahadeti yahya-nin va tiladi bayan ani ogul yekaneh
 this is the witness of John And has made manifest him son only

١ ويرمك 'to give [107], the passive form of ويرلدي.

٢ الله، the accusative case of الهي.

٣ هيج. Vide [43].

٤ باباڭ توجاغنده. See [210]. The first noun is in the genitive case, and the second, توجاڭي, takes the possessive pronoun ي, changing غ into غاڭي [19]; and the ن intervening between it and دن, the the ي is dropped and it becomes توجاغنده [36, 120].

٥ اولمق, declinable participle of اولن, and here the 'person' being is understood, which person is immediately afterwards explained.

٦ 'the only son.' As they use the Persian word ايك, they have given it the Persian form. يكانه is a Persian adjective, meaning 'unique.'

٧ بيان ايلدي. See 'Composite verbs' [64]. The auxiliary is the 3rd person singular of the 1st perfect of ايلمك [65], 'he did,' or 'he made.'

٨ بصحلي نڭ. See [16].

٩ شهادتي. See Syntax [210]. This ي must be the possessive pro-

انجيل يوحنا

انك	هم	عنايت ايچون	عنايت	الدق
anin	hem	'ynayot-ichün	'ynayot	aldik
of him	both	for grace	grace	have taken

¹ انك طولوسندن. *Vide Syntax* [131, 210].

² هم, conjunction [160].

³ الدق, 1st pers. plural of the 1st present, indicative mood of ألمق 'to take.' There is no word in the Turkish that comes nearer to the meaning of 'receive.' طومتق is 'to catch.' In a late version of St. John's Gospel, the translator has tried to convey an impression of 'we have been favoured,' i.e., 'it was granted to us,' by using مظهر اولدق, but he has bungled it, probably from not knowing the true meaning of the Arabic word مظهر, which, with the auxiliary اولمتق, can only be interpreted 'we were manifested.' He might more properly have used the passive بزه مظهر الندى and اولمتق 'it was made manifest to us,' that is, 'we were favoured,' hence, 'we received.' This will show how difficult, if not impossible, it is, sometimes to express the simplest idea in this barbarous tongue; and the more elegant the language, the more confused it becomes, as the same expression may mean half-a-dozen things, till, by *inference*, it is brought to bear upon the sense. As we have already observed [note 2, page 74] it requires a conjuror to divine the sense of their diplomatic sentences, which not two Turks would interpret alike, each explaining the phrase according to his appreciation of the Arabic words used; and, as most Turks have but a limited idea of this language, they generally contrive to *pervert* the original meaning of the word, and turn it, very awkwardly, to signify what they wish to express. In the same way as it is related of a scribe, who, on being asked to write a letter, replied that 'he could not, because, being lame, he could not accompany the missive to read it, no one being able to decipher his writing.'—So, when anything out of the way is expressed, the composer, or a man on his part, is required to accompany the document to explain it!

انجيل يوحنا

۸

جلالني - گوردک ' [۱۴] بحیلي اکا شهادت ايدر و ندا ايدوب
nida-idup va idor shahadet ana yehyah gurdut jellalemi
 crying and makes witness to him John we saw the glory

ديديک بنم ديدوگم ' بو در- اول عقبجه ' گلن ' بدن اول
bendan evvel gelan 'akbimjah ol dar bu dedagim benim dediki
 before me coming after me that is this my having said of me said

اولمش در ' زيرا بدن اول ایدی [۱۶] و بز هپمز
heppimiz biz va idi bendan evvel sirah olmishdr
 all of us we And he was before me because (he) has been

و substituted in the pronunciation for the sake of euphony. *Vide* note, p. 16.

¹ گوردک *gurdut*, and not *gurdik*. *Vide* note page 16.

² ندا ايدوب. *Vide* [64, 72]. Observe here that the last letter of ايدوب is written indifferently, with one or with three dots; but this gerund is generally pronounced with a 'p,' *idup*, although more often written with a 'b.'

³ ديدوگم is the declinable participle 'having said,' (of the verb ديمک 'to say,') which is also a verbal noun, and to it is attached the possessive pronoun م, *vide* [33], and the و is introduced and the ک turned to گ for the sake of euphony. 'my having said,' i.e., 'spoken of by me.'

⁴ عقبجه. This analysed is عقب Arabic substantive, 'behind,' 'after;' م possessive pronoun, جه expletive [123].

⁵ گلن, declinable participle of گلمک 'to come' [71].

⁶ بدن اول, *lit.*, 'than me before,' or 'from me before,' the particle ن being the sign of the ablative case. *Vide* 'Post-positions' [131].

⁷ اولمش در 'he has been,' 3rd person of 2nd perfect, indicative mood of اولمتی [76]; در is added to be more precise in expression. *Vide* [235].

⁸ هپمز. هب is a declinable adverb with the possessive pronoun ز. [33].

انجيل يوحنا

ارادندن انجق' اللهدن طوغمشلردر' [۱۳] اول کلام بني ادم'
beni-adam kaldm ol doghmushler-dor allahden anjak iradetinden
 man word That they were born from God but from the will
 اولدي - و عنایت و حقیقتله' مشمون - ارامزده' مکان
makan aramızdah mash-hân va hakikatlah va 'yınayot oldı
 a place among us full and with truth and grace became
 طوتدي' ویز انگ جلالني' - بابانگ یالتر بر اوغلنگ'
oghlinin bir yalın babanın jallalını anın va bız tıttı
 of son one only of the Father his glory of him and we held

ارادني count of rule [210], which is dropped, as the ۛ intervenes between ارادني
 'its will,' and the post-position دن. *Vide* [181].

۱. انجق. A disjunctive conjunction (!)

۲. دوغمشلردر. *Vide* [235].

۳. بني ادم is Arabic, and means 'the son of man.' The Turks often
 adopt composite Arabic words, in order the better to express their
 ideas, just as we might do in English by drawing from the Latin
 or Greek,—with this difference, that in English almost any word we may
 require has been already introduced, whereas in Turkish it is being
 adopted out of dire necessity.

۴. و عنایت و حقیقتله. The ۛ serves here for both nouns.

۵. ارامزده 'by among us.' ۛ is the post-position, sign of the ablative
 case [180].

۶. طوتدي from طوتمنق, *vide* model [65, 76]. 3rd person, perfect tense
 of indicative mood.

۷. انگ جلالني. *Vide* Syntax [210]. جلال, the 2nd (Arabic) noun,
 has the possessive affix ي, which is dropped, the ۛ intervening [180]
 جلالني 'his glory,' جلالني 'his glory' (accusative case) [86].

۸. اوغلنگ. Here again ۛ. 'of his son.' اولغلي 'his son,'
 (pronounced *oghlinin*) 'of his son,' [85] the ي being dropped as usual, and

انجيل يوحنا

٦

قول	ايدنلر	جمله سته	(يعني اسمته	اينانلر)	—
<i>kabul</i>	<i>idenlerin</i>	<i>jumleh-sineh</i>	<i>ismineh</i>	<i>inanalarah</i>	
(to the believers	to all	of those making	reception		
قدرت	ويردي	كه	الله	اوغللري	اوله لري
<i>kudret</i>	<i>hi verdi</i>	<i>ke</i>	<i>allahin</i>	<i>oghulleri</i>	<i>olalar</i>
They	they may be	the children	of God	that	he gave
power					
نه	قاندن	نه	لحم	ارادتندن	نه
<i>ne</i>	<i>kandan</i>	<i>ne</i>	<i>lahmin</i>	<i>iradetinden</i>	<i>ne</i>
of man	nor	(by the)	from the will	of flesh	nor
					neither

ايدنلر، a declinable participle of ايتك 'doing;' used substantively, 'the doing,' or 'doer;' ايدنلر 'the doers,' nominative plural, and ايدنلر 'of the doers,' genitive plural [71].

جمله سته, Arabic noun, takes the possessive affix *مي*, because it is the 2nd of two nouns coming together, Syntax [210]. The *ي* is dropped, and *ن* intervenes between the noun and the post-position *s*. *Vide* [127].

يعني. *Vide* [169].

اسمه. Let us analyse this simple word, in order to fix on the memory the use of the possessive affix. اسم 'a name;' اسمي 'his name;' اسمته 'to his name,' [35] the *ي* being dropped and the *ن* interposing [127].

اينانلر, declined participle of ايتنم or ايتنم 'to believe.' ايتنم 'believing;' used substantively, 'believer.' اينانلر 'believers,' (nominative plural). اينانلر 'to the believers' (dative plural).

اللهم اوغللري, *vide* Syntax [210], 'Of God his children.' The *ي* is the possessive affix, which the second noun takes when the one preceding it is in the genitive case.

اوله لري. 3rd person plural of the 1st optative mood of ايتنم 'to be.' *Vide* [78].

لحم ارادتندن. Observe once more the possessive affix *ي*, on *arad-*

انجيل يوحنا

خلتى اولندي^۱ و دنيا^۲ اتي^۳ بيلمدي [۱۱] او^۴ کندونگيلره^۵
khalti olendi wa دنیا اتي bilmadi ani wa دنیا khalk olendi
 to his very own He did not know him and (the) world was created
 گلدی و کندونگيلي^۶ اتي^۷ قبول^۸ ايتمدیلر^۹ [۱۲] لکن^{۱۰} اتي^{۱۱}
ani lken atmadilar kabul ani wa khondunilik gildi
 him But did not make reception him and his very own came

^۱ خلتى اولندي. A composite verb. *خلتى*, an Arabic noun and the auxiliary اولمنق, of which this is the 3rd person of the 1st perfect, indicative mood [76]. *Vide* also [56, 64].

^۲ اتي. The learner will perceive that the word is written *ani* and *ani*, the sound of the *l* being between the two. Throughout this work, when a word can be pronounced different ways, it will be written differently in different places, and this will accustom the student to learn by analogy, and induce him to use his reasoning and comparing faculties in other instances, so as to make discoveries for himself;—for example: In one place he will find the post-position *و* translated 'by,' in another it will stand 'in;' he will thence naturally infer that it means both, according to the place it holds in the sentence.

^۳ کندونگيلره. Let us analyze this terrible-looking word and we shall find it a very simple one. *کندو* 'self,' [30] *کندونگ* 'of self,' *کي* 'own,' [36, 228, 229], *لر* the sign of the plural, *و* the post-position, sign of the dative case, [127].

^۴ کندونگيلي. The *لي* or *لو*, when added to a word, denotes possession. *Vide* [202, 229].

^۵ ايتمدیلر, the negative form of the verb *ايتمک* 'to do,' *vide* [56]. It is the 3rd person plural of 1st perfect, indicative mood, thus: *ايتديلر* 'they did;' *ايتمدیلر* 'they did not do;' and *قبول* is the Arabic substantive forming a composite verb with the auxiliary *ايتمک* or rather its negative *ايتمک* [56, 64].

انجيل يوحنا

[9] حق نور او ايدي كه دنيايه كلن هر آدمي
adami her gēlan dānyayāh ki idi • nār haḥ
 man every coming to the world that was he light True

تنوير ايدر [10] دنيايد ايدي و دنيا انگله
anin laḥ va dānyas idi dānyadāḥ tamēr idar
 by him and (the) world he was In the world lightens (makes light)

¹ 'Coming-into-the-world-every,' is a phraseological adjective to the substantive 'man,' which is in the accusative case after the active verb 'lightens.' This construction shows the Hindo-Germanic origin of this Tartaric language, although the connection between it and the tongues of Western Europe may be prior to the first departure of the tribes from the plains of Hindústān. The author ventures to observe, on the authority of Dr Latham,* that the Huns certainly existed in and about the Turkish 1 ire full 1200 years B.C.†; so that the separation from the European * (which went more north, and afterwards overwhelmed the I n Empire with Goths, Visigoths, etc.), must have been anterior to that epoch; and during so long an interruption of communication between the northern and southern cousins, many changes and mixtures of race must have occurred. This would also account for the striking difference between the Tartaric and European languages, which has induced philologists to imagine them to have had a separate origin. In regard to the Semitic languages, however, there are too many conflicting dissimilarities, and they are too diametrically opposed to admit of the belief of their having had any connexion whatever with the Tartaric until the Turkish was engrafted in later years on the Arabic.

* انگله. *Vide* [135].

* *Vide* Lecture delivered by Dr. Latham at the meeting of the Royal Asiatic Society, 21st January, 1854, and published by the Society.

† In regard to their identification with the *Assites* (the Hittites of Scripture) *vide* the chapter on Ethnology, page 208 of the author's work entitled 'Lares and Penates.' Ingram and Cook, London, 1863.

شهادت ویره	که	ادمزلر جمله سی	انگ سبيله
<i>shahadet verêk</i>	<i>ki</i>	<i>adamlarin-jumlesî</i>	<i>anin sebbilek</i>
that	that	the whole of men	by means of him
اناندر	[۸] کندوسی	اول	نور
<i>inanah ler</i>	<i>kendusi</i>	<i>ol</i>	<i>nâr</i>
should believe	Himself	that	light
اول نوردن اوترو	شاهدک	ایتمک	ایچون
<i>ol nârdan âterê</i>	<i>shahadêk</i>	<i>etmek-ichên</i>	<i>irâal</i>
had been	to make	for	sent
اولنمش ایدی			
<i>olunmuş idi</i>			
had been			

شهادت ویره. A composite verb. *ویره* is the 3rd person of the optative mood [101] of *ویرمک* 'to give,' which serves as an auxiliary to the substantive *شهادت*.

ادمزلر جمله سی. The first substantive is in the genitive plural, and the second Arabic substantive takes the possessive pronoun *سی*. *Vide* Syntax [210].

انگ سبيله (*lit.*, 'with or by reason of him.') *Vide* [132, 135], and Syntax [210]. The *ی* in *سبيله* is the possessive affix, to which *ل* is added.

کندوسی 'he himself.' *Vide* [30].

اولمی is the negative form of the verb *اولمی*, the gerund of which is *اولوب*. *Vide* [83].

انجی. *Vide* [123, 150, 153].

اوترو. *Vide* post-positions used with the ablative case [137].

شاهدک. *Vide* 'Derivation' [197].

ایچون. *Vide* [134, 135].

اولنمش ایدی. *Vide* [76]. This is the 3rd person of the 2nd pluperfect, indicative mood of *اولنمی*.

يرادلش - شي انسز^۱ يرادلدي [۴] انده حيات وارايدي
var-idi hayat andah yaradilmadi an-sis shi yaradilmish
 was (the) life By him was not created without him thing created

وحيات ادملرگ نوري ايدي [۵] نور - دخي ظلمتده
sulmetdah dakhî nûr idi nûri adamlarin va hayat
 in (the) darkness also (The) light was the light of men and life

ضياويردي و ظلمت اني ادراک ايتمدي [۶] اللهدن
allah dan etmadi idrak emi va sulmet dia-varidi
 From God did not make comprehension it and (the) darkness light gave

ارمال اولنمش^۲ بر آدم وارايدي زانگ آدي^۳ يحيي^۴ ايدي
idi yehya ddi va onin var idi adam bir orsal olânmiş
 was John (the) name and of him was man a had been sent

[۷] مرقوم^۵ شهادت ايچون^۶ گلدی^۷ تا که نوردن اوترو^۸
nourdan utura ta ki geldi shahadetiñen marqûm
 regarding the light in order that came for witness The aforesaid

^۱ انسز. *Vide* [203].

^۲ ادراک ايتمدي. A composite verb formed of an Arabic noun ادراک the negative form of the auxiliary ايتمک. *Vide* [64].

^۳ ارمال اولنمش. *Vide* [64 and 82].

^۴ انگادي 'of him his name.' The double use of the pronoun and possessive pronoun together is one of the peculiarities of the Turkish language. *Vide Syntax* [210, 227].

^۵ يحيي. The ا is placed over the last ي to denote that is pronounced (â).

^۶ مرقوم. This word is used to avoid having recourse to the 3rd person singular ار 'he,' which would not be so respectful. *Vide Syntax* [223].

^۷ ايچون. Whenever this word occurs it is pronounced in conjunction with the word preceding it as if the two formed one word: it admits of a hiatus equal to half a comma or a comma, according to the sense [134].

^۸ اوترو. The same observation holds good for this post-position [137].

THE FIRST CHAPTER

OF THE

GOSPEL ACCORDING TO ST. JOHN.

انجيل يوحنا نك يازدوغي اوزره
inşirah yezdughi yuhannanin oşıl
 according to the writing of John,—The Evangelist.

[1] ابتدا ده کلام و ژارایدی کلام
ibtida-deh kalam va zar-idi kalam
 of God (the) Word and was (being) (the) Word In (the) beginning
 یاننده ایدی و الله کلام هو ایدی [2] بو ابتدا ده
yanindeh idi va Allah kalam hu idi
 in the beginning This was he (the) Word God and was by his side [near]
 الله یاننده ایدی [3] هر شی اندن یارادلی و هیچ بر
Allah yanindeh idi har shay andan yaradli va hech bir
 one any and was created by him thing Every was near of God

'to write,' the *یازدن* of the verb *یازم* is a verbal noun *یازدوغي*, the *ی* is turned into *غ* [19, 57], the *و* introduced for the sake of euphony, and the *ی* is the possessive affix taken by the 2nd substantive, the first of which is in the genitive case. *Vide Syntax* [210.]

یازایدی. *Vide* [90 and 91.]

ابتدا ده. *Vide* [16.]

genitive case of Allah. *Vide* [15] and *Syntax* [210.]
یانی 'his side,' *یاننده* 'by his side'; the *ی* of *یانی* is dropped, and the *ن* intervenes between the word and the post-position *ده*. *Vide* [130.]

هو. Expletive. *Vide* [123.]

هیچ. *Vide* [43.]

POWERS OF THE ROMAN LETTERS.

We must request the learner to observe that in representing the Turkish words by italic characters, we have, in order to avoid, as much as possible, the use of the double vowels, adopted the plan of using the

- é to represent the French *eu* as in 'deux.'
- ä " " *e* as in the article 'du.'
- ï " Italian *e* in 'furore,' or like *ee*, in 'boot.'
- î " " *i* in 'fino,' or like *ee*, in 'seen.'
- ê " French *ê* in 'été.'
- đ " " *e* like *e* in 'father.'
- g* always for the hard, and *j* for the soft sound.
- gh* will represent the Arabic غ guttural.
- kh " " *ch* like the German (guttural) *ch*.
- s* always soft.
- z* always sharp, like the *s* in 'reason.'

The letter ع, when strongly aspirated, is introduced in the word on the system followed by Richardson; but, if clipped in the pronunciation, it is represented by (.), and the hamza (.) will be denoted by (') over the letter; thus, بئاً *bina'an*.

All the unmarked vowels have the same value as the *a*, *e*, *i*, *u*, in the English words *bat*, *bet*, *bit*, *but*, etc.; and note that the *i* is never used in its English power of 'I' (personal pronoun).

In reading Turkish, the learner is requested to bear in mind that there is no predominating accent on any particular syllable of a word, as in English: thus, *extrav'agant* and *commu'nicate* would be pronounced in Turkish *extravagant*, *communicate*, almost without stress or emphasis on any special part of the word: at least, it is better, at first, to read each syllable quietly, than to put an accent on a word according to English ideas, as it would be almost sure to fall on the wrong syllable. The only

accent we know of in Turkish falls on the vowel preceding double letters, particularly the *تد* *td*: as, *ايتدم* *etdim*, pronounced *et-tim*; *ايتديگني* *etdigini*, pronounced *et-tigini*; and *الله* *allah*, pronounced *allah*.

The Turkish orthography, as represented in italics, according to the above powers of the letters, may at first appear capricious in its irregularity; but the learner must take it upon trust as the best representation of the actual Turkish pronunciation. It would be impossible, in a work of this sort, to enter into an explanation of all the reasons for these changes; suffice it to say, that the laws of euphony are very stringent. The *l* is *e*, *e*, *i*, and *u*, with the same consonants, without any evident reason; but, on closer inspection, we shall find, that the modification is used to make the sound agree with the following letter: as, *at-me-jah*, *e-ah*, *et-ti-fah*, *t-ah*, etc. So also *ah* and *ah* (*h*) at the end of a word accords with the preceding predominating sound in the word. The dead *u* is denoted by an English *u*, as in 'but,' 'cut,' etc., simply because it is impossible to give a more perfect representation of it: as, *اترو* *t-tu-ru*, *حكم* *ku-hu-m*, etc. The student will perceive also that *ان* is represented by *ah*, because it is thus enunciated, and it would be difficult to pronounce it otherwise.

In short, if the learner will strictly adhere to our system, he will acquire a pronunciation as near that of Turks of the present day as it is possible for a European to arrive at; and certainly nearer than any other system of Roman characters can bring him without the assistance of a master. In conclusion, the author is desirous of remarking, without any undue assumption of merit to himself, that the Arabic and Turkish languages being familiar to him from his infancy, he has been enabled in this Vocabulary to insert several words not to be found elsewhere, and a vast number of extra meanings which represent the Turkish word in its common signification, as used in daily parlance at the present time in Constantinople and all over the empire, and which signification will not be found in any dictionary yet published.

VOCABULARY.

اثن

احو

ف آب *dh*, water.

ف آباد *d-bdd*, a house, habitation; a city; culture.

ا ابتدا *ih-ti-dd*, the beginning.

ا ايلك *ip-lik*, thread.

ا ات *dt*, a horse.

ا ات *et*, meat.

ا اتا *d-td*, a father, ancestor.

ف اتش *d-tesh*, fire.

ا اتفاق *ih-ti-filk*, by chance, it happened that.

ا اتك *a-tek*, hem of a garment.

ا اتماجه *at-md-jeh*, a sparrow-hawk.

ا اتمك *dt-mak*, to throw.

ا اتمك *et-mak*, for ايتمك, to do, to make.

ا اتمك *et-mek* [pr. ek-mek] bread.

ا آنه *d-ti-nah*, Athens.

ا اثر *eth-er*, a sign, mark, trace; a history.

ا اثار *d-ithr*, events, signs, histories.

ا انه *eth-nah* (from ا تنلي *the-na*,

support), a stick to lean upon.

ا اثنا *eth-na*, middle, midst, interval.

Ex. بو اثناد *bt-eth-na-dd*, in the mean time.

ا اثواب *eth-wab* (pl. of ثوب), a garment.

ا آج *dj*, hungry, famished.

ا اجاب *ij-dh*, answer, consent.

ا اجابت *ij-d-bet*, consent, agreement.

ا اجل *ej-dh*, fate, appointed time; death.

ا آجلى *dah-lek*, hunger.

ا آچلىق *d-chil-mak*, to be opened.

ا آچمن *dch-mak*, to open.

ا احتمال *ih-ti-mdh*, bearing, possibility.

ا احتياج *ih-th-ydj*, need, want, requirement.

ا احسان *ih-edn*, benefit, favour, courtesy, charity.

ا احمق *ah-mak*, stupid, foolish.

ا احمقلىق *ah-mak-hk*, stupidity, foolishness.

ا احوال *ah-wdl*, circumstances, affairs. (pl. of حال state, condition.)

▲ اخبار *akh-bâr*, news.

▲ اختيار *ikh-tî-yâr*, choice; power.

✚ اختيارى *ikh-tî-dr-lîk*, old age.

▲ آخر *d-khîr*, the end; at last; finally.

akhîr-in-dah. *Vide* [35].

▲ آخرت *d-khî-ret*, posterior, last; used for 'the other world,' and then pronounced *d-khî-rd*.

✚ اخور *d-khîr*, a stable.

✚ ادا *d-dd* (and اطة *d-dd*) an island.

ادا طوشاني *d-dd idâ-akh-nî*, a rabbit.

▲ ادب *d-deb*, civility, morality, respect, custom.

✚ ادبسى *d-deb-sîs*, uncivil, without respect.

▲ ادراك *id-râk*, comprehension. *i-drak-et-mak*, to comprehend, understand.

✚ ادلول *dd-lâ*, named, called, celebrated.

▲ آدم *d-dam*, a man.

✚ آدم *d-dum*, a step, trace. آدم آدم *d-dum d-dum*, step by step. (this is a corruption of the ▲ قدم *ke-dam*, a foot, a step.)

▲ اذان *i-zân*, the call to prayer.

▲ ادعان *is-edân*, intellect; judgment; obedience.

▲ انس *isn*, permission.

▲ اذيت *a-sî-yet*, hurt, ill-treatment.

✚ ارا *d-râ*, the middle, midst, between.

ارامزد *a-ra-mîz-dah*, in the midst of us, among us.

ارايه گلمک *d-râ-yeh gol-mak*, to intervene.

▲ ارادت *i-râ-det*, will, desire, commanda.

✚ ارالى *d-râ-lîk*, interval.

✚ ارامق *d-râ-mak*, to search.

▲ اربع *ar-beç*, four.

✚ اريه *ar-pah*, barley.

✚ ارترمق *ar-ter-mak*, to increase, augment, advance.

✚ ارتق *ar-tîk*, more (expletive), already.

▲ ارتکاب *ir-tî-kâb*, mounting on horseback; attacking; interfering with.

✚ ارتمق *d-rit-mak*, to purify, redress.

✚ ارتمق *art-mak*, to increase.

✚ ارتمک *d-rit-mak*, (v. trans.) to dissolve.

✚ ارته *ar-tî*, the morning. ارتهسى گون *ar-tî-sî gün*, the next day.

✚ ارد *ard*, behind.

▲ ارسال *ir-edl*, an embassy, sending. *Ir-edl a-lîn-mak*, to be sent.

✚ ارسلان *ar-sîlân*, a lion.

✚ ارق *d-rak*, lean.

✚ ارقه *ar-shak*, the back, behind.

ارک *d-rîk*, a plum.

↑ ارمق *ir-mak* (and also ارمای), a river. See ایرمق.

↑ از *dz*, some, a little.

↑ از *dz*, from. از کجہ *az-ku-je*, whence?
↑ ازین طرف *this way*. ازین که *if only*.

↑ ازاجق *d-zd-jik*, a very little.

↑ آزاد *d-zdd*, free.

↑ ازمنق *dz-mak*, to wander, go astray.

↑ ازمنک *az-mek*, to break, to pound in pieces.

↑ اعات *a-sa-et*, a crime, sin. *A-sa-et et-mak*, to hurt.

↑ اسان *d-sdn*, easy, convenient.

↑ اسباب *as-bdb* (pl. of سبب), cause, reason, means.

↑ استامبول *is-tam-bul*, Constantinople.

↑ استردیا *is-iri-di-a*, an oyster (from the Greek *στρογίς*).

↑ استغفار *is-tigh-fdr*, pardon, repentance.

↑ استماع *is-ti-ma*, listening, hearing.

↑ استعمال *is-tig-mdl*, use, service.
— *et-mak*, to make use of.

↑ استمالت *is-ti-ma-lot*, civility, politeness.

↑ استمنک *is-to-mak*, to wish, desire.

↑ استیزا *is-tih-zd*, joke, jest, derision.

↑ اسکی *as-ki*, old. زمانیگ *as-ki*
↑ آدملری *as-ki as-md-nin d-dam-*

ler-i, the ancients (*kik*, 'the men of olden time').

↑ اسم *ism*, a name.

↑ اسمک *as-mek*, to blow. یل اسر *yl i-ser*, the wind blows.

↑ آسی *is-si*, master; hot, warm.

↑ اسیر *a-sir*, a captive, prisoner.

↑ استیک *is-si-lik*, heat, warmth.

↑ آش *dah*, meat, victuals, soup.

↑ اش *ash*, a companion, equal.

↑ اشاغ *d-ash-gah*, also اشاغی *d-ash-gah*, below, down.

↑ اشاره *i-ahd-ret*, a sign, token.

↑ اشتباہ *ish-ti-bdh*, doubt, comparison, resemblance.

↑ اشتمنک *i-ahit-mak*, to hear.

↑ اشت *ish-tah*, look! see! there! lo! behold!

↑ اشتها *ish-ti-hd*, desire, wish, appetite, avidity.

↑ آشپچی *dah-ehi* (also, vulg. *آلچی al-ehi*), a cook.

↑ اشغاق *ish-fdh*, compassion, pitying, affection.

↑ اشک *a-ahk*, an eye.

↑ اشکار *d-ahk-hdr*, clear, manifest.

↑ اشتمک *ish-lot-mak* (causal of اشلمک) to cause to work.

↑ اشلمک *ish-lt-mak*, to work.

↑ اشمنک *ash-mak*, to go together. (obsolete)

- ▲ اصل *a-sil*, cause, origin, kind. نصل
ad-sil, for اصل نه اصل *nañ as-sil*, how?
 ▲ املاً *as-lan*, not at all, by no means,
 pronounced *as-la*.
 ▲ اصلح *as-lah*, good; reconciliation.
 ▲ اصلمتى *is-lä-mak*, to wet, bathe.
 اصلمتى *is-lan-mak*, to be wet.
 ▲ اصلملى *is-mar-la-mak*, to recom-
 mend, enjoin, call for.
 اصلملى *kat-tek is-mar-la*, order
 coffee (to be brought in).
 ▲ اصلمتى *as-mak*, to hang.
 ▲ اصول: *a-sal*, quietly, manner, in a
 proper way.
 ▲ اصليل *d-sil*, noble, of good origin (a
 horse or man).
 ▲ اطبا *at-tibb-ä*, physicians (the plural
 of طبيب *at-tibb*).
 ▲ اطراف *at-räf*, sides.
 ▲ اعانة: *a-nat*, assistance, help.
 ▲ اعتبار: *at-ti-bär*, esteem, honour,
 confidence.
 ▲ اعتماد: *at-ti-mad*, faith, confidence.
 ▲ اعتقاد: *at-ti-kad*, belief.
 ▲ اعتدال: *at-ti-kad*, justice.
 ▲ اعزاز: *a-ras*, the action of honour-
 ing and paying deference to.
 ▲ اعلا *a-la* for اعلى, the highest,
 most exalted (vulgarly آلر *d-lar*,
 very good).
 ▲ اعمى *a-mä*, blind, a blind man.

- ▲ اغ *agh*, a net.
 ▲ اغاج *d-ghaj*, a tree.
 ▲ اغارمتى *d-ghar-mak*, to whiten
 (obsolete).
 ▲ اغر *d-ghir*, heavy, weighty. اغر اغر
d-ghir d-ghir, slowly.
 ▲ اغرى *agh-ri*, grief, pain.
 ▲ اغز *a-ghaz*, the mouth.
 ▲ اغلمتى *agh-la-mak*, to weep.
 ▲ اغور *a-ghour*, [angury] lucky omen.
 اغور اوله *a-ghür ola*, luck to you!
 a happy day to you!
 ▲ افتخار *if-ti-khär*, glory, honour;
 well met, etc.
 ▲ افراط ايله *if-rat*, excess. افراط
 extremely.
 ▲ افريق *af-ris*, bravo! (rather *d-fis-ris*)
 ▲ افندي *af-fen-di*, master, sir; man
 of the pen.
 ▲ اقا *ak*, white. اقا بابا *ak ba-ba*, a
 vulture.
 ▲ انچه *ak-ahak*, money, a piece of
 money.
 ▲ اقرار *ä-rar*, affirmation, promise,
 confession.
 ▲ اقران *ä-rän*, peers, equals.
 ▲ اقسام *ak-sam*, divisions, parts;
 cells.
 ▲ اقليم *ak-kim*, climates, divisions of
 the world.
 ▲ اقمى *ak-mak*, to flow.

▲ امر *a-mir*, business. (plural of *amir*, an affair)

ر امید *a-mid*, hope, desire.

▲ امین *a-min*, safe, free.

ر انا *ana*, a mother.

ر اناختار *d-nakht-tar*, a key (pronounced *a-nakht-tar*).

▲ انبار *an-bar*, granaries; fodder; decks of a vessel.

▲ انتفاع *in-ti-fa'at*, gain, utility, profit, use.

ر انجق *an-jak*, only.

ر انجو *in-ja*, a pearl.

ر انجه *in-je*, fine, subtle.

ر انجير *an-jir*, a fig.

▲ انسان *in-san*, mankind, a man.

▲ انسانييت *in-sa-ni-yet*, courtesy, humanity.

ر انسز *an-sis*, narrow.

▲ انصاف *in-saf*, justice, equity.

▲ انعام *in-'am*, a gift.

▲ انكار *in-kar*, denial.

ر انگاه *an-gah*, then.

ر انمك *an-mak*, to descend.

▲ انيس *a-nis*, a friend, companion; tame.

ر آو *ao*, the chase.

ر او *ao*, a house.

ر اوا *a-od*, a plain, a valley.

ر اواز *d-ovaz*, the voice.

ر اوت *ot*, a herb.

ر اوتانمق *a-tan-mak*, to be ashamed, to blush.

ر اوترمق *a-tur-mak*, to sit down.

ر اوتري *a-tur-a*, because, on account of, upon.

ر اوتلق *a-tik*, herbage.

ر اوتمك *at-mak*, to sing (like a bird).

ر اوتورمق *a-tur-mak*, to sit down.

ر اوتوز *a-tiz*, thirty.

ر اوت *a-tak*, beyond, on the other side.

ر اوج *aj*, extremity, summit.

ر اوجوز *a-jiz*, cheap.

ر اوجوزلى *a-jiz-lik*, cheapness.

ر اوجاق *a-jak*, the hearth.

ر اوجي *ao-ji*, a chasseur, sportsman, falconer.

ر اوج *ak*, three.

ر اوجمق *ak-mak*, to fly.

ر اوجنجي *ak-an-ji*, the third.

ر اوجشمق *ak-sha-mak*, to flatter, caress. (for *ot-sham-mak*)

ر اودون *a-down*, wood.

ر اود *a-dak*, a chamber, hall.

ر اوراد *a-rd-dak*, there.

ر اورتا *or-ta*, midst, centre.

ر اورتاق *or-tak*, partner, a friend, companion.

ر اورتمك *ort-mak*, to cover, veil.

ر اوجورمق *a-otir-mak*, to cease to fly.

ر اورمك *ar-dak*, a duck.

- ٽ اورڪٽمڪ *ur-kut-mak*, to frighten.
 ٽ اورڪٽ *ur-kut*, fearful, timid.
 ٽ اورڪمڪ *urk-mak*, to be afraid.
 ٽ اورمان *or-mán*, a wood, a forest.
 ٽ اورمڇڪ *u-rum-jik*, a spider.
 ٽ اورمق *ur-mak*, (pronounced *owr-mak*) to beat.
 ٽ اورچ توتمن *u-rüj*, fast. اورچ *u-rüj tüt-mak*, to fast.
 ٽ اوزاتمق *u-zat-mak*, to stretch out.
 ٽ اوزاق *u-zak*, distant.
 ٽ اوزر and اوزره *u-zor* and *u-ze-rah*, upon.
 ٽ اوزو *u-zu*, self.
 ٽ اوزون *u-zun*, long.
 ٽ اوزنگي *u-zen-gi*, a stirrup.
 ٽ اوست *ust*, above, upon.
 ٽ اوستره *os-tra*, a razor.
 ٽ اوشاق *u-shák*, a servant, a chap.
 ٽ اوشومڪ *u-shu-mek*, to grow cold, be cold.
 ٽ اوسانمق *u-san-mak*, to be tired.
 ٽ اوغرامق *ogh-ra-mak*, to go, to meet.
 ٽ اوغرمق *ogh-ril-mak*, to seize, to rob.
 ٽ اوغلان *ogh-lan*, a son, a boy.
 ٽ اوق *ok*, an arrow.
 ٺ اول او قدر *o-ka-dar*, so many. (for اول قدر *ol-ka-dar*)
 ٺ اوقومق *o-ku-mak*, to read.
 ٺ اوقومش *o-ku-mush*, learned.
 ٺ اولڻ *ún*, before, in front.

- ٽ اوگرنمڪ *ug-ren-mak*, to teach. (pronounced *u-ren-mak*)
 ٺ اول *ov-ol*, first.
 ٺ اوله *ov-la*, (for اولي *u-la*) better.
 ٺ اولاد *ov-lad*, children, descendants.
 ٺ اولچمڪ *úleh-mak*, to measure.
 ٺ اولقدر *ol-ka-dar*, as much as, so much.
 ٺ اول کي *ov-ol-ki*, the first. [36].
 ٺ اولمق *ol-mak*, to be.
 ٺ اولمڪ *úl-mak*, to die.
 ٺ اولنمق *o-lin-mak*, to be, to become.
 ٺ اولنمڪ *ov-len-mak*, to marry.
 ٺ اولو *o-lá*, great. (obsolete)
 ٺ اومق *u-mak*, to hope.
 ٺ اومز *o-máz*, the shoulders.
 ٺ اوموز *u-máz*, the shoulders.
 ٺ اون *own*, ten; *án*, flour.
 ٺ اونتمق *u-nút-mak*, to forget.
 ٺ اويانمق *u-yan-mak*, to awake.
 ٺ اويوتنمق *u-yút-mak*, to go to sleep, to put to sleep.
 ٺ اويقو *u-yú-ká*, sleep.
 ٺ اويله *u-i-la*, thus, so; *u-i-la*, (vulgarly *u-i-lan*), 12 o'clock.
 ٺ اويمن *u-yú-mak*, to sleep.
 ٺ اويناش *o-i-nash*, a prostitute, a lover.
 ٺ اهالي *d-ha-á*, people, inhabitants.
 ٺ اهتمام *ih-ti-mán*, care, solicitude.
 ٺ اهمال *ih-mál*, neglect, delay.

† آبی *d-i*, month, the moon. *d-gi*, a bear.

† آبی *a-yak*, a foot.

† آیالت *a-yd-let*, province, country; dominion.

† آیتک *et-mak*, to do. (also آتمک)

† آیتک *et-mak*, to say.

† ایچ *ieh*, the interior, within.

† ایچرمک *i-cher-mak*, to give to drink.

† ایچرو *i-cho-ru*, in, within, (pronounced *i-cho-ri*). *Vide* page 16.

† ایچمک *ieh-mak*, to drink.

† ایرته *ir-tah*, to-morrow, بازار
ایرتدی *ba-sar ir-tah-di*, Monday.

† ایرلمک *ir-le-mak*, to sing.

† ایرلمک *d-i-rii-mak*, to be separated.

† ایرمتی *d-ir-mak*, to separate.

† ایرماق *ir-mak*, a river.

† ایرمتی *ir-mak*, a river.

† ایری *ir-i*, large, great.

† ایز *iz*, sign, trace.

† ایسه *is-sah*, if, but. *Vide* [123].

† ایش *ieh*, work, business, occupation.

† ایشتمک *ieh-it-mak*, to hear.

† ایصال *i-sal*, sending, causing to reach.

† ایکنجی *i-kin-ji*, the second.

† ایکندی *i-kin-di*, the first time of prayer after mid-day—about 3 p.m.

† ایکی *i-ki*, two.

† ایلرو *i-le-ru* or *i-ll-ri* [*vide* p. 16], in front, forward.

† ایلک *i-i-lik*, kindness.

† ایلک *et-le-mak*, to do, *etc.*

† ايله *i-leh*, with, *etc.*

† ایمان *i-men*, faith, belief.

† ایمدی *im-di*, now, then.

† اینانمک *i-nan-mak*, to believe, trust.

† اینمک *en-mak*, to descend.

† ایند *d-i-nah*, a mirror.

† آیو *i-yi*, good.

† ایرلک *i-yi-lik*, goodness, excellence.

ب

† باب *ba*, a gate.

† بابا *ba-ba*, a father.

† باتمتی *bat-mak*, to immerse.

† باجه *ba-je*, a chimney.

† بار *ba*, a time, once.

† بارشمتی *ba-riah-mak*, to agree, make peace.

† بازار *ba-sar*, the bazaar, market.

† بازگان *ba-sir-gan*, a merchant.

† باش *baah*, the head.

† باشلمک *baah-le-mak*, to begin.

† باطل *ba-tal*, false; useless, vain; injustice.

† باغ *bag*, a knot, joining.

- ر باغ *bagh*, a garden.
 ر باغچه *bagh-cha*, a garden.
 ر باغرمی *bagh-ir-mak*, to cry out.
 ر باغشلمی *ba-ghish-la-mak*, to give, grant, concede.
 ر باغلامی *bagh-la-mak*, to tie.
 ر باغلو *bagh-luor bagh-li*, tied, attached.
 ر باقمی *bak-mak*, to see. سوزینه
 باقمی *su-si-nah bak-mak*, to listen to his words.
 ا باقی *ba-ki*, the rest, remaining, permanent.
 ر بی باک و بی پروا *bi bak va bi perwa*, fearlessly, boldly. (lit. 'without fear or solicitude'.)
 ا بال *bal*, the heart, soul, mind, remembrance (pr. like 'Baal').
 ر بال *bal*, a wing, an arm (pron. like 'ball').
 ر بال *bal*, honey. (pron. like *bal*)
 ر بالا *ba-la*, height.
 ر بالته *bal-tah*, a hatchet.
 ا بالجمله *bal-jum-la*, altogether, in general, in short.
 ر بالچتی *bal-cha*, mud.
 ر بالی *ba-li*, a fish.
 ر بالچی *ba-lichi*, a fisherman.
 ا بالکلیه *bal-kul-li-yah*, altogether, entirely.
 ر باللو *bal-la*, homied, made of honey.

- ر بایلمی *ba-yil-mak*, to faint.
 ر بترمک *bi-tur-mak*, to finish, complete.
 ر بتمک *bit-mak*, to grow, increase; succeed.
 ر بتون *bu-tan*, entire, complete, all.
 بتون گون *bu-tan gon*, all day.
 ر بس بتون only.
 ر بیچاق *bi-chaq*, also *bi-chaq*, a knife.
 ر بیچمک *bich-mak*, to mow, reap.
 ا بحر *bahr*, the sea.
 ا بخور *ba - khar*, smoke, incense, vapour, exhalation.
 ر بخت *bakht*, felicity, fortune, happiness, good luck, fate.
 ر بخشیش *bakht-shish*, a present, gift.
 ا بخیل *ba-khil*, avaricious, covetous.
 ا ر بخیللی *ba-khil-li*, avarice.
 ر بد *bad*, bad.
 بدستان *ba-dar-tan*, also *ba-lar-tan*, the bazaar.
 ر بر *bar*, a, one.
 ر برادر *ba-rd-ar*, a brother.
 ر برافتمی *brak-mak*, to throw, to place, to leave.
 ر بربر *bir-ar*, one by one.
 ر بزومک *ba-zal-mak*, to adorn, embellish.
 ر بزومک *ba-mak*, to be tired, weary.
 ر بسلمک *ba-la-mak*, to nourish, bring up.

- ٢ بش *beš*, five.
 ٢ بشورمک *bi-šur-mak*, to cook.
 ٢ بسمه *be-s-ma*, printing office, press, impression, etc.
 ١ بعد *be-da-hâ*, then, and then, after, etc.
 ١ بعض *be-ʿaz*, some, a certain (number).
 ٢ بغدای *bagh-da-l*, corn, wheat.
 ٢ بغشلمق *be-ghish-lâ-mak*, to present, give.
 ٢ بغلمک *bagh-la-mak*, to tie.
 ٢ بکری *be-k-ri*, drunken, a drunkard.
 ٢ بگنمک *be-gin-mak*, to agree, approve, please. (pr. *be-yen-mak*)
 ٢ بگن *benz*, a face.
 ٢ بگنر *ben-az*, like, resembling.
 ٢ بگنرمک *ben-zâ-mak*, to be like, resemble.
 ٢ بلابان *be-la-bân*, great, large; a falcon, the largest of the three in the nest.
 ١ بلبل *bul-bul*, the nightingale.
 ٢ بلدرمک *bil-dar-mak*, to cause to know.
 ٢ بلکه *be-lâ*, but, perhaps, nay, rather.
 ٢ بلور *be-lâ* or *be-lî*, known, certain.
 ٢ بلمک *bil-mak*, to know.
 ٢ بلوت *be-lât*, a cloud.
 ٢ بلوط *be-lût*, an acorn, an oak.
 ٢ بلوک or بولک *be-lâk* or *be-lîk*, a troop, a regiment.

- ١ بلی *be-lî*, you.
 ١ بنا *bi-na*, a building, edifice, construction.
 بنا علی ذلک *bi-na-'an d-lâ za-lâk*, therefore.
 ٢ بنمک *bin-mak*, to mount (on horseback), to ride.
 ١ بني آدم *be-ni d-âd*, children. *be-ni d-dân*, the descendants of Adam.
 ٢ بوداق *be-dâk*, a bough, branch.
 ٢ بودی *be-dî*, the thigh.
 ٢ بورایه *be-râ-yâ*, here! this way!
 ٢ بورمک *be-ru-mak*, to cover, wrap up; disturb.
 ٢ بورن *be-ran* or *be-rn*, nose, a promontory, cape.
 ٢ بوزمق *be-z-mak*, to spoil.
 ٢ بوستان *be-âsân*, a garden.
 ٢ بوستانچی *be-âsân-çî*, a gardener.
 ٢ بوش *be-â*, empty, useless.
 ٢ بوغاز *be-ghâz*, the throat, neck.
 ٢ بوغازلماق *be-ghâz-la-mak*, to kill, cut the throat.
 ٢ بول *be-l*, large, vast, abundant; urine.
 ٢ بولشمق *be-lâk-mak*, to be troubled (as water), to dirty; to touch, or infect.
 ٢ بولاندرمق *be-lân-dar-mak*, to stir up (as water), to mix.

† بولانق *bū-lā-nik*, troubled, thick, muddy; heavy weather.

† بولمق *būl-mak*, to find.

† بوی *bū-i* or *bō-i*, length, height, stature.

† بویله *bū-i-lā-jah*, thus, in this manner.

† بویلو *bō-i-lā*, tall of stature.

† بویله *bū-i-lā*, thus, so, in this way, in this manner.

† بابانگ *bō-yin*, the neck. بابانگ بویننه *bā-bā-nin bō-i-ni-na* (swear by) your father's neck! بابام بویننه, I swear, etc.

† بویندوز *bō-i-nuz* and بوینز, a horn.

† بها *bāhd*, value, price.

† بهالو *bā-hd-lu*, dear, valuable.

† بهانه *bā-hd-nah*, pretence, excuse.

† بهر *bō-hér*, in each or all.

† بهی *bō-hai*, (interj.) O you fellow!

† بی *bī*, without. بی نظیر *bī na-sir*, without equal, unparalleled.

† بیان *bā-yān*, explanation, proof.

† بیرام *bāi-rām*, the feast of Bairam.

† بیگ *bīn*, a thousand.

† بیه *bīlāh*, see بیه, also, even, again. (expletive)

† بیورمق *bū-yūr-mak*, to order, command [56].

† بیوک *bū-yūk*, large, great.

† بیوکلیک *bū-yūk-līk*, greatness.

† بیوکلمک *bū-yūk-lan-mak*, to pride one's self.

† بیومک *bī-yū-mak*, (pron. *bā-yū-mak*) to increase, grow large.

ب

† پاچ *pā-čāh*, a shoe, slipper.

† پاچچی *pā-čāh-čī*, a shoemaker.

† پانجر *pan-jir*, beetroot.

† پادشاه *pā-dī-shāh*, a king.

† پادشاهلی *pā-dī-shāh-līk*, the empire; royalty, imperial dignity.

† پارچه *par-cha*, a morsel, piece.

† پاره *pā-rah*, a piece, portion, morsel, 1-40th of a piastre.

† پارلماک *pā-rā-lā-mak* or *pā-ra-lā-mak*, to break to pieces.

† پای *pā-i*, a part, portion. پای ایتماک *pā-i-ai-mak*, to divide.

† پای *pā-i*, rank, grade; salary.

† پر *pur*, full; often, sometimes.

† پرده *per-dah*, a veil, curtain.

† پرست *par-ast*, a worshipper. بت پرست *but par-ast*, an idolater.

† پرمق *per-mak* or *bar-mak*, a finger.

† باش پرمق *baśh per-mak*, the thumb.

† پس *pas*, then, after, but.

ت پشک *piş-mek*, to cook, to ripen
or to be done (as in cooking), to
gain experience.

ت پشورمک *pi-şur-mek*, to cause to
cook, to roast.

ت پشیمان *pe-şî-mîn*, repentant.

ت پشمال *peşî-mâl*, a bath towel,
cloth.

ت پک *pek*, firm, solid; very much,
very.

ت پئار *pî-nar*, a spring, a fountain, a
well.

ت پلج *pîl-jî*, a chicken.

ت پنبه *pen-bêh*, cotton.

ت پنیر *pî-nîr*, cheese.

ت پیدا *pay-da*, discovered, created,
found, manifested, etc.

ت پیر *pîr*, old.

ت پیرلک *pîr-lîk*, old age.

ت پیگار *pî-nar* or *pî-nar*, a spring.

ت پیمانہ *pî-mîd-nah*, a measure, a cup.

ت

ت تا *tâ*, as far as. تا که *tâ-ki*, in order
that.

ت تابع *tâ-bîc*, a subject, a follower.

ت تارا *tar-la*, a field.

ت تازه *tâ-ze*, fresh, young.

ت تازدک *tâ-ze-lîk*, freshness, youth.

ت تا.سف *tâ-'as-suf*, regret, sorrowing.

ت تا.لف *tâ-'al-lîf*, composer; the being
accustomed, familiarized,

ت تاوا *tâ-va* or *tâ-wa*, a frying pan.

ت تحسین *tah-sîn*, praise, approbation.

ت تحسب *tah-sîl*, gain, acquisition.

ت تحقیق *tah-hîk*, truth, affirmation.

ت تحقیقا *tah-hî-kan*, truly, certainly.

ت تحویل *tah-wîl*, change, return;
money made over to another
person.

ت تخت *takht*, a throne, a bed, a bed-
stead.

ت تخم *tukhm* or *tu-khâm*, seed, grain;
also used for 'boundaries.'

ت تخمین *takh-mîn*, thinking, con-
jecture.

ت تدارک *tad-d-ak*, preparations, pro-
visions; care.

ت تدبیر *tad-bîr*, advice, arrangement,
management.

ت تراش *tâ-rash*, shaving.

ت ترجمه *tîr-je-mêh*, interpretation.

ت ترس *tîr*, backwards.

ت ترکی *tîr-ki*, a song.

ت ترکی *tîr-ki*, a Turk.

ت ترلک *tîr-lî-mek*, to sweat, perspire,

ت تریه *tâ-zi-yeh*, or *tîr-je-yeh*, adv.
quickly, as soon as possible.

ت تصدیق *tâ-dîk*, truth, faith.

ت تعالی *tâ-'al-lâ*, supreme, high.

- ▲ تعجب *ta-aj-jub*, astonishment, admiration.
 ▲ تعريف *ta-er-rif*, information.
 ▲ تعليم *ta-elim*, instruction.
 ▲ تغافل *ta-gha-fel*, negligence, carelessness.
 ▲ تفصيل *taf-sil*, explanation.
 T تقصير *tak-sir-lik*, fault, omission.
 ▲ تكبر *ta-kab-bar*, pride, vanity.
 T تكبر لئمك *ta-kab-bur-lan-mek*, to pride one's self, grow proud.
 ▲ تكرار *tik-rdr*, repetition; again.
 T تكرار لمتي *tik-rdr-la-mak*, to repeat, renew.
 ▲ تكلف *ta-kal-lef*, trouble; ceremony; invitation.
 ▲ تكليف *tak-lif*, ceremony.
 ▲ تلاميذ *ta-la-miz*, disciples.
 ▲ تلبس *tal-bis*, the action of clothing or covering; hence used for 'fraud, deceit.'
 تلف *ta-laf*, ruin. تلف اولمتي *ta-laf*, to perish.
 ▲ تمام *ta-mam*, whole, entire; end; completely.
 ▲ تمثيل *tam-talil*, comparison, allegory, resemblance.
 F تن *tan*, the body, person.
 F تنبل *tam-bel*, idle.
 ▲ تنبيه *tan-bih*, order, command.

- ▲ تنزل *ta-naz-ul*, descending, condescension.
 F تنها *tan-hd*, alone.
 ▲ تابع *ta-wad-be* (pl. of تابع *ta-wad-be*) a follower.
 تواضع *ta-wadd-du*, humility, submission.
 T توز *ta*, dust.
 T توز *tiz*, salt.
 T توز لمتي *tiz-la-mak*, to salt.
 ▲ توكل *ta-wak-kul*, faith, trust, confidence.
 T توكنمك *ta-ken-mak*, to finish.
 T توي *ta*, feather, plumage.
 F تيز *ta*, sharp, acid.
 T تيز *ta*, quick, swift.

ث

- ▲ ثالث *thd-lath*, the third.
 ▲ ثامن *thd-men*, the eighth.
 ▲ ثاني *thd-ni*, the second; in future.
 ▲ ثقلت *thd-kd-lot*, weariness, fatigue, ennui.
 ▲ ثقت *thd-kst* or *ad-kst*, faith, confidence.
 ▲ ثقلت *thik-lot* or *syk-lot*, heaviness, trouble.
 ▲ ثقيل *tha-kil*, weighty, grave; a bore.

ج

- P جا *ja*, a place.
 A جاۋەب *ja-bet*, an answer.
 A جاۋەب *ja-ri-yeh*, a damsel, girl, servant-maid.
 P جان *jan*, soul, life.
 T جانلو *jan-lu*, lively, animated.
 P جانوار *jan-war* or *ja-ne-war*, an animal, a wild beast.
 A جاهل *ja-hil*, ignorant.
 A جايز *ja-yes*, lawful, permitted.
 T جبا *ja-ba*, a gift, present.
 A جبار *ja-ba*, great, proud; a conqueror; a tyrant.
 A جبر *jabr*, compulsion.
 A جرات *ja-rat*, courage, audacity.
 A جرم *jam*, crime, sin, fault; tyranny.
 A جزئي *ja-zi*, or جزئي *ja-zi*, a part, a little, a small portion.
 A حسارة *ja-sa-rat*, presumption.
 A جفا *ja-fa*, rejection, trouble, injury; refusal of a lover, torments caused by the beloved.
 P جگر *ja-ger*, the liver.
 P ا جلد *ja-lid*, an executioner.
 A جلل *ja-lil*, majesty, power.
 A جماعت *ja-ma-at*, a crowd, an assembly, the people, congregation.

- A جمع *jam*, assembling; a troop; the whole.
 A جمعيت گاه *jam-iyet-gah*, a rendezvous, a place of assembly.
 A جمله *jam-lah*, all. بالجملة *altogether*.
 A جميع *ja-mi*, all, the whole.
 A جناب *ji-nab*, majesty, power, excellency.
 A جن *jin*, a jinn or genie.
 A جنس *jins*, kind, sort, species.
 P جنگ *jang*, war.
 P جو *ja*, barley.
 A جواب *ja-wab*, an answer.
 P ا جواهر *ja-wa-har* (pl. of جوهر), jewels, precious stones.
 A جور و جفا *ja-r & ja-fa*, injustice, violence, the torments of love.
 A جهل *jahil*, ignorance (pl. of جاهل *jahil*).
 A جهنم *ja-han-nam* (Hebrew *Gehenna*), Hell.
 A جهدي *ja-hi-di*, endeavour, study, diligence.

ج

- T چاتمق *chat-mak*, to run up against, to be knocked together.
 T چارمق *charp-mak*, to beat violently.

ر چاره *chā-rā*, a remedy, cure, help; method.

ر ت همان چاغيدەر *chāgh*, time. *he-mān chā-ghī-dor*, now's the time!

ر چاغرش *chā-ghī-rish*, invitation, the action of calling.

ر چاغرىشقى *chā-ghī-rish-mak*, to challenge one another.

ر چاغرىمى *chā-ghī-r-mak*, to call, invoke, invite.

ر چاغل *chā-ghīl*, a bubble, murmur, noise of flowing water.

ر چاغلدىمى *chā-ghīl-da-mak*, to murmur (as water).

ر چال *chan*, a bell.

ر چالاشقى *chā-lash-mak*, to work, toil, labour, endeavour.

ر چالچى *chā-li-jī*, a player on an instrument; a robber.

ر چالماق *chal-mak*, to strike, rob.

ر چامور *chā-mūr*, mud, dirt.

ر چاي *chā-i*, a river; tea.

ر چاير *chā-yir*, a meadow, prairie.

ر چايرقوشى *chā-ir-kū-shī*, a lark.

ر چىبان *chī-bān*, a swelling, an abscess, a bubo.

ر چىپلاق *chip-lak*, naked.

ر چىپلاقلىق *chip-lak-lik*, nakedness.

ر چىچەك *chī-chek*, a flower.

ر چىرتلاق *chert-lāk*, a grasshopper.

ر ت چشمە *chesh-mah*, a spring, a fountain of water.

ر چىفت *chift*, a pair.

ر ت چىفت *chift*, a field; a plough.

ر ت چىفت سورمەكلىك *chift sur-mak-lik*, agriculture, ploughing.

ر ت چىفتچى *chift-jī*, a labourer, a peasant.

ر ت چىفتچىلىك *chift-jī-lik*, agriculture.

ر ت چىفتلىشىمەك *chift-lesh-mak*, to be re-united.

ر ت چىفتلىك *chift-lik*, a farm, country property.

ر ت چىقارمى *chī-kar-mak*, to draw out, carry away.

ر ت چىقمى *chik-mak*, to come out, to mount. (باشە چىقمى) *ba-shah chik-mak*, to be even with, to obtain one's aim).

ر ت چقور *chu-kur*, a hole, a valley.

ر ت چىچەك *cho-kij*, a hammer, a mallet.

ر ت چىكىشەك *cho-kish-mak*, to dispute.

ر ت چىكىلمەك *cho-kil-mak*, to be led, drawn; to retire.

ر ت چىكىك *chek-mak*, to draw, attract.

ر ت چىكىنەك *cho-kin-mak*, to be with-drawn.

ر ت چىكەك *cho-kiah*, a hatchet. See چىچەك.

ر ت چىلەك *chī-lak*, strawberries.

ر ت چىماشور *chā-ma-shur*, washing.

ر ت چىوال *chā-wal* or *ah-wal*, a sack.

ر ت چىوبان *chā-bān*, a shophord.

- ٢ چوچق *chö-jük*, a child.
 ٢ چوربه *chor-bé*, broth, soup.
 ٢ چورتماق *chu-rat-mak*, to cause to putrify, spoil.
 ٢ چورمك *ché-cir-mak*, to surround, to turn. (*kha-i-rah-ché-cir-mak*, to turn out well).
 ٢ چوره *cheu-réh*, the circumference, all round.
 ٢ چوزمك *chöz-mak*, to untie.
 ٢ چوغالتمق *cho-gha-lat-mak* or *chogh-lat-mak*, to multiply, to increase.
 ٢ چوغني *cho-ghi*, the most, for the most part.
 ٢ چوق *chök*, much, numerous, very, many.
 ٢ چوتكه *cho-kak*, cloth, drapery, hangings (corruption of *جوتك* *jütük*, cloth).
 ٢ چلمك *chöl-mak*, an earthen pot.
 ٢ چوماق *chü-mak*, a drumstick.
 ٢ چيلق *che-i-lak*, a kite, a hawk.

ح

- ١ حاتم *had-tam*, a liberal man.
 ١ حاجت *had-jet*, want, need.
 ١ حاجي *had-ji*, a pilgrim.
 ١ حاصل *ha-sil*, produce, profit, gain.
 الحامل *al-had-sal*, in short.

- ١ حاضر *had-zer*, ready, present, prepared.
 ٢ حاضرلماق *ha-cir-la-mak*, to make ready, prepare.
 ١ حاكم *ha-kem*, governor, a commander.
 ١ حال *hal*, state, mode, condition.
 ١ بو حالت اوزره *bü had-lat ü-zé-ra*, upon this.
 ١ حالا *had-lá*, now, at this moment.
 ١ حالت *had-lat*, state, condition; a thing.
 ١ حبس *hábés*, a prison.
 ١ حبشي *ha-ba-shi*, an Abyssinian.
 ١ حتي *hat-ta*, until.
 ١ حج *hajj*, a pilgrimage to Mecca.
 ١ حجاب *hi-jáb*, a veil, modesty.
 ١ حجة *huj-jét*, a decree; an excuse.
 ١ حد *had*, limit, a boundary; strength, force.
 ١ حذر *hazr*, caution, prudence.
 ١ حرارت *ha-re-ret*, heat; great thirst; rash or irruption of the skin.
 ١ حرص *hars*, greediness, ambition, avidity.
 ١ حركت *ha-re-het*, motion, movement, disturbance, action.
 ١ حرم *ha-rem*, the harem; forbidden, sacred.
 ٢ حريف *had-rif*, a fellow, an individual; a husband.

- ▲ حساب *hi-sdb*, computation. علم حساب *ilm-i hi-sdb*, arithmetic.
 ▲ حساب *hi-sdb-siz*, innumerable.
 ▲ حسب *hasb*, computing; number.
 ▲ حسد *hd-sdd*, envy, jealousy..
 ▲ حسن *husn*, beautiful, beauty, elegance.
 ▲ حسود *ha-sud*, envious, jealous.
 ▲ حصاد *hd-sdd*, harvest.
 ▲ حصه *his-sah*, a portion, part, lot.
 ▲ حضور *hu-sur*, presence.
 ▲ حظ *hazz*, rejoicing, gladness, happiness, contentment.
 ▲ حفته *haf-tā* (for هفته *hef-ta*), a week.
 ▲ حق *hak*, truth; worthy, suitable; according to.
 ▲ حق *hakk*, an attribute of God.
 ▲ حق تعالی *hakk ta-a-la*, the Most High.
 ▲ حقیر *ha-kir*, vile, contemptible, despised; your humble servant.
 ▲ حقیقت *ha-ki-kat*, the truth; really, in truth, verily.
 ▲ حکایت *hi-ka-yet*, a tale, story, relation, history.
 ▲ حکم *hakm* and *hu-kum*, command, science, wisdom, knowledge, dominion.
 ▲ حکمة *hik-mot*, wisdom, art, science; a prescription.

- حکومت *ht-ku-mot*, dominion, empire.
 ▲ حکیم *ha-kim*, a wise man, a physician.
 ▲ حکیمکت *ha-kim-ku*, the science of medicine.
 ▲ حلقه *ha-la-ka*, a ring, a circle.
 ▲ حلوا *hal-wa*, sweetmeats, confectionery.
 ▲ حمایت *him-d-yet*, protection, defence.
 ▲ حمام *ham-mam*, a bath.
 ▲ حواله *hd-wa-leh*, consignment over to another, an officer who collects the taxes.
 ▲ حویلی *ha-u-li*, a court yard, a house.
 ▲ حیاتی *ha-yat*, life. حیاتی بانی *ha-yat-i ba-ki*, the life which endures, eternity, future state.
 ▲ حیف *hayf*, pity; injustice, tyranny.
 ▲ حيله *hi-leh*, artifice, trick, ruse.
 ▲ حیوان *ha-i-yan*, an animal; an exclamation of pity.

- ▲ خاتم *kha-tam*, a seal.
 ▲ خاتون *kha-tun* (also قدین *ka-din*), a lady, matron, mistress.
 ▲ خادم *kha-dom*, a domestic.

▲ خاصیه *khas-si-yet*, innate quality, property.

▲ خاطر *kha-tir*, will, desire; heart, mind, affection; memory. سنگ
خاطرگ ایچون *es-nin kha-tor-in*
i-ehun, for your sake. خاطر
مورمق *kha-tor sor-mdk*, to en-
quire after any one.

▲ خالی *khd-â*, empty.

▲ خائن *kha-'en*, treacherous.

▲ خبر *kha-bar*, news, fame, story.

▲ خدا *kho-da*, God.

▲ خدع *khadç*, deception, fraud.

▲ خدمت *khid-met* (and vulgarly
khis-met) service, office.

▲ خراب *khi-rab*, ruin, devastation.

▲ خراج *kha-raj*, tax paid by the
Christians.

▲ خرج *kharj*, expense; revenue.

▲ خرسز *khir-siz*, a robber.

▲ خرمن *khar-men*, the harvest.

▲ خرّس *kho-ros*, a cock.

▲ خزینه *kha-si-nah*, a treasury.

▲ خسته *khas-tah*, sick.

▲ خصم *khasm*, an antagonist.

▲ خصم *khiem*, a relation.

▲ خطاب *khi-tâb*, speech, discourse.

▲ خلاص *kha-lâs*, liberty; safety; health.

▲ خلط *khalt*, mixture. خلط ایدر
khalt i-der, he talks nonsense.

▲ خلق *khalq*, the people, nation.

▲ خلق *khalq*, the natural character
or disposition, custom.

▲ خنزیر *khin-sir*, a pig.

▲ خندق *khan-dak*, a ditch.

▲ خور *kho-ra*, a dance.

▲ خود *khod*, self.

▲ خورلی *khor-lik*, vileness, contempt.

▲ خوش *khosh*, beautiful, excellent,
good.

▲ خوشنود *khosh-nud*, satisfied, con-
tented, gay.

▲ خوف *khauf*, fear.

▲ خیال *kha-yâl*, fancy, imagination.

▲ خیر *khai-r*, good, well, excellent
(used politely to express, No).

د

▲ دار *dâr*, a house.

▲ دار *dâr*, signifies possession, when
added to a noun: مال دار
mal-dâr, possessor of riches, i.e.,
wealthy.

▲ دال *dâl*, a bough, branch.

▲ دامن *da-men*, the skirt of a robe,
or border.

▲ دانا *dâ-na*, learned.

▲ دانه *da-nah* and *id-nah*, a grain, a
berry.

▲ دایر *dâ-yar*, revolving.

- ▲ دایم *dā-yem*, permanent, eternal.
 ▲ دایما *dā-yi-man*, always.
 T دب *dīb*, the bottom.
 ▲ دباغ *dab-bāgh*, a tanner, currier.
 T دبلک *dīb-lik*, foundation.
 T دم *dep-meh*, a kick.
 T دترمک *di-tir-mek*, to tremble.
 T دخي *da-khi* (usually pron. *da-ha*),
 and, also, again, etc.
 P درد *derd*, pain, sorrow, grief.
 ▲ درس *ders*, reading, instruction; a
 lesson.
 P درست *dā-rust*, straight; entire;
 safe; sincere.
 T درلمک *ter-lo-mek*, to sweat.
 P درمیان *der-ma-yān*, in the midst.
 P درون *de-rān*, within, the interior.
 T دري *de-ri*, the akin.
 T دري *di-ri*, alive.
 P دریا *der-ya*, the sea.
 T دریگ *de-rin*, deep.
 P دست *dest*, the hand (*metaph.*,
 power, authority).
 P دشت *deht*, a desert, plain.
 P T دشمن *dush-man*, an enemy.
 T دشمنک *dush-man-lik*, hostility.
 ▲ دعا *du-ā*, a prayer, an invocation.
 P دعا *du-ā-ler*, adieu! [*lit.*, prayers
 (for you).]
 ▲ دعا *da-ā*, a lawsuit, an affair.
 T دعوا *da-ā-wa-jī*, the plaintiff.

- ▲ دعوت *de-awet*, a prayer; a com-
 mand; an invitation.
 ▲ دفع *def*, repulsion, hindrance.
 ▲ دفعه *def-ah* or *def-ah*, one time,
 once; a payment.
 ▲ دفن *defn*, burying. دفن آتمک
defn at-mak, to bury.
 ▲ دق *dakk*, striking; *dakk at-*, to beat.
 T دك *dek*, up to, only, such a way,
 until, even, etc.
 ▲ دقت *dik-kat*, diligence, care.
 ▲ دكان *duk-kān*, a shop.
 T دگرمس *dé-gir-mān*, a mill.
 T دگرمنجي *dé-gir-man-ji*, a miller.
 T دگشمک *dé-gish-mek*, to change.
 T دگل *dé-gil*, no, not.
 T دکمک *dik-mak*, to plant, establish;
 to sow.
 T دکنک *de-i-mak*, a stick, a staff.
 T دگز *de-niz*, the sea. آبی دگز *ābī de-*
de-niz, the Mediterranean (*lit.*,
 White Sea); قره دگز *ka-ra de-*
niz, the Euxine (Black Sea).
 T دگلمک *din-lo-mak*, to hear, to pay
 attention to.
 T دگلنک *din-len-mak*, to repose.
 T دل *dil*, the tongue, language.
 P دل *dil*, the heart, soul.
 ▲ T دلال *dāl-lāl*, a public crier, aue-
 tioneer, broker; a guide.
 T دلک *di-lik*, a demand, prayer.

- † داک *da-kâk*, a hole.
 † دکی *dî-kî*, (pron. *tî-kî*) a fox.
 † دلمک *dî-lo-mak*, to wish.
 † دلمک *dîl-mak*, to bore.
 † دلی *dî-lî*, foolish, mad.
 † دمر *de-mîr*, iron, an anchor.
 † دمورجی *de-mîr-jî*, a smith.
 † دنیا *dun-yâ*, the world.
 † دۆرلمک *dav-rîl-mak*, to be turned about, be upset, &c.
 † دورلو *dâr-lu* and درلو (commonly pron. *târ-lâ*), kind, sort, species.
 † دورلو دورلو *târ-lâ târ-lâ*, of all sorts, of every kind.
 † دورمق *dâr-mak*, to stand, to be, to remain.
 † دۆرمک *de-vîr-mak*, to turn about, to upset.
 † دوست *dost*, a friend.
 † دوشرمک *dâ-âlar-mak*, to put in order, to collect.
 † دوشک *dâ-âlek*, a bed, a cushion.
 † دوشمک *dâlek-mak*, to fall (*metaph.* to happen).
 † دوش *dâ-gûsh*, combat, battle.
 † دوشمک *dâ-gûsh-mak*, to fight.
 † دوکلمک *dâ-kul-mak*, to be spilled, to be upset, cast down in quantities.
 † دوکمت *dâk-mak*, to throw down.

- † دوکمنک *dâ-kun-mak* or *tâ-kun-mak*, to finish, terminate.
 † دوکم *dâ-gâm*, a knot.
 † دوکمنک *dâg-mak*, to beat.
 † دوگون *dâ-gûn*, a marriage.
 † دولشمق *do-lash-mak*, to turn round about, surround.
 † دولمق *do-la-mak*, to surround.
 † دولت *de-â-lat*, nation; fortune, happiness; empire, power.
 † دولتو *de-â-lat-lu*, happy, rich.
 † دولتمند *de-â-lat-mend*, happy, rich, powerful.
 † دولو *do-lâ*, full.
 † دوناتمق *do-nat-mak*, to adorn, equip (a vessel).
 † دونانما *de-nan-ma*, a fleet.
 † دوناتمق *de-nan-mak*, to be adorned, equipped.
 † دوندرمک *dân-dîr-mak*, to cause to turn about, return.
 † دونمک *dân-mak*, to return, depart from.
 † دؤر *dâ-ek*, a camel.
 † دویمق *de-î-mak*, to satisfy one's appetite, to be filled.
 † دویمق *dâ-î-mak*, to hear, comprehend.
 † دویملی *dâ-gâm-lî*, spoil, booty, abundance.
 † دویملو *dâ-gâm-lu*, fertile, abundant.

† *د* *dah* (post-pos.), in within, *etc.*
[130 and 253].

† *د* *dah* (for *دخي*), and, again, *etc.*
See [123].

▲ *دهشت* *doh-shet*, astonishment,
wonder; fear.

▲ *ديار* *di-ydr*, a country, a district.

† *ديده بان* *di-dé-bân*, a guard, spy;
the vanguard, sentinel.

† *ديز* *diz*, the knee.

† *دیش* *dish*, a tooth.

† *دیشي* *di-shi*, female.

† *ديکن* *di-ken*, a thorn, dart, spur,
point.

† *ديلمک* *dil-mek*, to wish, *etc.* *See*
دلمک.

† *ديمک* *dé-mek*, to say, speak.

† *ديو* *dé-yü* (for *ديوپ* *dé-yüp*), saying.

† *ديو* *diu*, a dive, a demon, a devil.

† *ديوار* *di-war*, a wall.

▲ *ديوان* *di-van*, a royal court, the
divan.

† *ديوانه* *di-wan-nah*, foolish, mad.

▲ *ديواني* *di-va-ni*, a courtier.

† *ديه* *déh*, a town, a village.

ذ

▲ *ذات* *sat*, person; essence; nature;
endowed with; a lady.

▲ *ذاهل* *sa-hal*, forgetful.

▲ *ذخيرہ* *sa-khi-réh*, provision.

▲ *ذکر* *sikr*, memory, mention; reciting
the Koran, or repeating the name
of God over and over again,
until some of the company fall
off in a fit.

▲ *ذليل* *sa-lil*, abject, base, humble.

▲ *ذوق* *saok*, taste, delight, pleasure.

▲ *ذوق و صفا ايتمک* *saok va sa-fa*
et-mek, to rejoice, be contented.

ر

▲ *راحت* *rd-hat*, tranquillity, repose.
راحت اولن *rd-hat et-mak*, to
be tranquil.

† *راست* *rast*, the right hand; right,
sincere, true; straight.

▲ *راضي* *rd-si*, consenting, agreeing,
satisfied.

† *راه* *rah*, a road, path.

▲ *راي* *ra-i*, opinion, counsel, advice;
seeing.

▲ *راحة* *rd-i-ha*, odour, exhalation,
stench.

▲ *رجا* *ri-ja*, a request.

▲ *رحمان* *rah-man*, merciful (applied
to God).

▲ *رحيم* *ra-him* (the same as *رحمان*)
clement.

- ▲ رد *red*, restitution, repulsion.
 ▲ رزاق *res-sak*, the provider of the necessities of life (God).
 ▲ رسالة *ri-sa-lat*, a letter, a mission.
 ▲ رسول *ra-sul*, a prophet, an ambassador.
 ▲ رضا *ri-za*, acquiescence, wish, will.
 ▲ رعایا *ri-a-ya*, subjects (of an empire).
 ▲ رفیق *ra-fik*, a companion.
 ▲ روانه *ri-wa-da-ah*, travelling, flowing, preceding, moving.
 ▲ روح *ruh*, the soul, spirit.
 ▲ روزگار *ru-si-gar*, the wind; an experienced person; time; an event.
 ▲ رهین *ra-hin*, pledged, pawned; gage.
 ▲ رئیس *re-is*, a head, chief, prince; pilot, captain.

ز

- P زبان *ze-ban*, the tongue, speech, a language.
 P زیر *ze-ber*, above, on, upon.
 P T زبون *ze-ban*, weak, sick, infirm.
 ▲ زحمت *zah-met*, grief, trouble, fatigue.
 P زردالو *zer-da-lu*, an apricot.
 ▲ زمان *ze-man*, time, season, an age.
 ▲ زنبیل *zen-bil*, a basket.

- P زنجیر *sin-jir*, a chain.
 P زندگانی *sin-da-gani*, life, living.
 P زندگی *san-dd-gi*, life.
 T زنگین *zen-gin*, rich.
 P زهر *sin-har*, beware! look out! be on your guard!
 P زور *zor*, force, violence, strength.
 ▲ زیاد *zi-yad-ah*, more, much, too much, excessively, very.
 ▲ زیارت *zi-ya-ret*, a visit to a holy man's tomb.
 P زیبا *zi-be*, elegant, adorned.
 P زیر *zir*, under, below.
 P زیرا *zi-ri*, because, since.
 P زین *zin*, since, because, etc. (*lit.*, 'from this.')

P زین *zin*, a saddle.

▲ زینت *zi-net*, ornament, dress, embellishment.

س

- P ساده *sa-da-ah*, clear; even; only; simple, pure.
 P ساز *saz* (from ساختن *sakht-tan*), done, arranged; a musical instrument; rushes.
 ▲ ساعت *sa-ah*, an hour, time, the present time; a watch.
 P ساعتی *sa-ah-ti*, a clockmaker.

ت مالىزيرمك *sa-li-zer-mek*, to deliver, let go.

ف سان *san*, custom, habit, manner.

ا سائر *sa-yer* and *sa-'ir*, all, the rest, the whole, another.

ف مايه *sa-yeh*, shadow, shade.

ا سبب *sa-bab*, cause, reason, motive.

ف سپاهي *si-pa-hi*, a soldier, an officer of irregular cavalry called Spahis.

ف ستم *so-tém*, injustice, tyranny.

ت سجات *si-jak* (for اسجات) heat, warmth; warm.

ت سچان *si-chan*, a mouse.

ف سر *ser*, the head, top, chief.

ت سراي *ser-d-i*, the seraglio.

ف سرد *serd*, cold.

ت سرت *sert*, harsh, cruel, severe.

ا سرعت *ser-^{at}*, quickly, in haste.

ت سرمك *ser-mek*, to extend, lay out (a cloth).

ا سرور *su-rür*, joy, delight.

ت سز *siz*, a particle signifying 'without,' which is added to words to express privation: thus, سببسز *so-bes-siz*, without motive.

ت سزلامق *siz-la-mak*, to lament; to suffer.

ت سس *ses*, voice, sound.

ا سعادت *sa-^a-det*, felicity, happiness.

ت سعادتلو *sa-^a-det-lu*, happy, excellency.

ا سعي *sa-ⁱ*, diligence, effort; an express messenger.

ا سفر *so-fer*, a journey, road, travelling; war.

ت سفرجي *so-fer-ji*, a traveller.

ت سفرلو *so-fer-lu*, a soldier; an experienced person.

ت سفره *suf-ra*, a table.

ت سفیه *sa-flu*, foolish.

ت سگرمك *sig-ret-met* and *ssi-ret-met*, to run, to walk about.

ت سكسن *sak-san*, eighty.

ا سكوت *sa-küt*, quiet, being silent.

ا سكوت پاردهسي *sa-küt pa-rä-si*, a bribe.

ت سگت *si-nak*, a fly.

ا سلام *ed-läm*, a salutation; peace.

ا سلامة *ed-lä-met*, safety, liberty.

ا سلطان *sul-tän*, the Sultan; absolute power.

ا سلطنة *sul-tä-net*, power, majesty.

ت سلمك *sil-mak*, to clean.

ا سلوك *sa-lak*, a journey, way, manner; ت سولك *su-luk*, leeches.

ت سله *sil-lak*, a box on the ear.

ا سمت *semt*, direction, way, road, path.

ف سمر *so-mér*, a pack-saddle.

ت سمرلك *so-mis-luk*, fat; *ambonpoint*.

- ر سبز *as-miz*, fat, stout.
 ا سوال *as-'al*, a question.
 ر سزد *süz*, milk.
 ر سودا *as-sü-da*, melancholy, love, ambition.
 ر سوداگرلک *as-sü-da-gir-lik*, commerce, agriculture.
 ا سورة *sü-ret*, one of the 113 chapters of the Koran.
 ر سورتتمک *sür-tan-mak*, to glide, to creep.
 ر سورمک *sür-mak*, to goad on (a horse).
 ر سوری *sü-ri*, a flock, a troop, a multitude.
 ر سوز *süz*, word, voice, discourse.
 ر سؤگو *sü-gü*, love, fondness.
 ر سؤگولو *sü-gü-lü*, beloved, dear.
 ر سؤگمک *sü-g-mak*, to curse.
 ر سؤمک *sü-mak*, to love.
 ر سؤندرمتک *sü-in-der-mak*, to rejoice, be pleased, to console.
 ر سؤندرمتک *sün-der-mak*, to extinguish (a light).
 ر سؤیلمشکم *sü-t-lik-mak*, to talk together, to chatter.
 ا سیاح *sü-yäl*, a pilgrim.
 ا سیاحت *sü-yä-ät*, a pilgrimage, journey.
 ر سیاه *sü-yah*, black.
 ر سیب *sib*, an apple.

- ا سير *sür*, walking, a promenade; a show.
 ا سیرائی *sür-rä-äi*, a promenade; to go to the country.
 ا سیل *süy*, flowing, a current of water.

ش

- ر شاد *shäd*, glad, rejoicing.
 ر شاشمتک *shäsht-mak*, to be confused, troubled.
 ا شاکر *shä-kar*, thankful.
 ر شاکرد *shä-kard*, a disciple.
 ا شان *shan*, honor, name, rank, state, station.
 ر شاهین *shä-hin*, the peregrin falcon.
 ا شبه *shäb*, resemblance; a ghost; a dream.
 ا شبهة *shäb-äät* or *shäb-hä*, doubt, scruple.
 ا شدید *shä-did*, vehement, violent.
 ا شراب *shir-äb*, wine; any beverage.
 ا شر *shar*, wickedness; quarrelsome.
 شر is a termination added to numerals. *Vide* [40].
 ا شریعت *shä-rä-ät*, the law.
 ا شفا *shä-fä*, remedy, medicine; state of convalescence, cure.
 ر شکار *shä-kar*, hunting, game, plunder.

- † مالي گون *ed-i-geu*, Tuesday.
 † ماليزيرمك *ed-i-zer-mak*, to let go.
 † مانم *eda-mak*, to think.
 † ماوشتم *ed-wush-mak*, to dismiss.
 † مايم *es-i-mak*, to count.
 † صباح *es-bak*, the dawn.
 † صبح *sabk*, the morning, dawn.
 † صبر *sabr*, patience.
 † صبرامت *sich-rs-mak*, to leap.
 † صحبت *sah-bat*, society, discourse, friendship.
 † صحرا *sah-rs*, a desert, a plain (hence the word Sahara); a cool place near a spring of water where people go to pass a day.
 † صدا *ed-dä*, a sound, voice, echo.
 † صدق *sadk*, speaking truth.
 † صدقه *es-da-ka*, charity, favour, alms.
 † صرت *syr* or *صرت*, the back.
 † صرم *syr-mak*, to tie, wrap up.
 † صر *es-rah*, order, series, turn.
 † صغمت *sigh-mak*, to hold, contain.
 † صفا *ed-fä* and *es-fä*, pleasure, content, pastime, recreation.
 † صفي *es-fr* and *صافي* *ed-fr*, clear, just, upright, sincere.
 † صق *syk*, frequent, often.
 † صقال *es-kal*, the beard.
 † صكرا *sen-rs* (pron. *es-i-rs*), after, afterwards, etc.
 † صلح *sulk*, peace; a treaty.

- † صمان *es-män*, straw.
 † صمق *sy-mak*, to break, disperse.
 † صنع *es-nä*, art, workmanship, a trade.
 † صنعة *sen-ä*, art, a trade.
 † صنعتلو *sen-ä-lu*, skilful.
 † صندل *sen-dal*, sandal-wood.
 † صندوق *sen-däk*, a box, chest.
 † صنم *es-nem*, an idol; the beloved one.
 † صنم *sen-mak*, to think. See *مانم*.
 † صنم *syn-mak*, to be broken, routed.
 † صو *es*, water.
 † صوارمق *sä-sar-mak*, to water, sprinkle. (*فیدو صوارمق*.)
 † صوت *sot*, sound, voice.
 † صوح *sök*, a fault, sin.
 † صوجلور *sök-lu*, guilty, blameable.
 † صورت *sä-rät*, form, image, countenance, portrait.
 † صورمق *sor-mak*, to ask, interrogate.
 † صوسز *sä-siz*, without water, thirsty.
 † صوسزلك *sä-siz-lük*, thirst.
 † صوسم *sä-sen*, the island of Samos; also, a seed of that name.
 † صوسمق *sä-mak*, and *صوسمق* *sä-mak*, to be thirsty.
 † صوفي *sä-fr*, wise, pious, devout; a Sood.
 † صوف *säf*, wool.
 † صوفي *sä-fr*, a woollen pelisse.
 † صوق *es-äk*, cold.
 † صوقاق *es-kak*, a street.

- طالمتی *da-lâ-mak*, to bite.
 طانا or طانة *ta-nâ* or *ta-na*, a heifer.
 طانشمتی *da-nîsh-mak*, to consult.
 طاونس *ta-wîs*, a peacock.
 طاق *ta-tâk*, a fowl.
 طاولچی *ta-wâl-jî*, a drummer.
 طای *ta-î*, a colt, a foal.
 طائب *ta-yîb*, good, pleasant, lawful.
 طبیعت *ta-bî-âat*, nature, genius, disposition.
 طہراق *top-rad*, earth, territory; dust.
 طہمتی *top-mak*, to adore, worship.
 طتو *tat-la* or *tat-lî*, sweet, pleasant, agreeable.
 طرح *tarah*, way, manner, position.
 طرح اتمک *tark et-mak*, to place, to cast upon one and compel him to take.
 طریق *ta-rîk*, a road; way, method.
 بو طریق ایلہ *bû ta-rîk i-lâh*, in this way.
 طعام *tâ-âam*, food, nourishment.
 طغزو or طوغری *dogh-râ* or *dogh-ri*, straight, right.
 طقسان *dok-san*, ninety.
 طلقمتی *ta-kal-mak*, to be closed, shut up, adjourned. (vulg. *âi-kil-mak*)
 طقوز *do-kûs*, nine.
 طلب *ta-lab*, a petition, a request.
 طمع *tam*, avarice, desire, gluttony.
 طمعکار *tam-kiar*, avaricious, greedy.

- طنجرة *tan-jâ-ra*, a saucepan.
 طوار *and دوار da-var*, animals, horses, sheep, oxen, &c.
 طوبلمتی *top-la-mak*, to gather up.
 طوتمتی *tât-mak*, to take, seize.
 سوز طوتمتی *sûs tât-mak*, to obey.
 طورمتی *dûr-mak*, to stand, wait.
 طورنا *tûr-na*, a crane, a stork.
 طوشان *ta-û-shân*, a hare.
 طوغرلمتی *dogh-ril-mak*, to make straight, set in order, correct.
 طوغرمتی *do-ghur-mak*, to beget.
 طوغمتی *dogh-mak*, to be born.
 طوغو *do-ghâ*, birth, origin, commencement.
 طوتمتی *do-kûs-mak* or *to-kûs-mak*, to touch, to push.
 طوگنز *do-nûs* (pron. *do-nûs*), a pig.
 طوگمتی *don-mak*, to freeze.
 طولمتی *dol-mak*, to be filled.
 طون *dôn*, a pair of drawers; skin, color (of a horse).
 طیانمتی *da-yân-mak*, to resist, support, lean against.

ظا

- ظافر *ad-far*, victorious, overcoming.
 ظالم *ad-lam*, a tyrant, oppressive, tyrannical.

▲ ظاهر *zā-har*, apparent, clear, manifest, certain.

▲ ظریف *zā-rif*, beautiful, elegant.

▲ ظفر *zā-far*, victory, a triumph.

▲ ظلم *zūlm*, injustice, tyranny, oppression.

▲ ظلمت *zūl-mot*, darkness.

▲ ظن *zann*, thought, opinion; *zann et-mak*, to think, etc.

▲ ظهور *zā-hūr*, arising, manifested, appeared.

ع

▲ عابد *ʿā-bad*, an adorer of God.

▲ عاجز *ʿā-jaz*, weak, feeble.

▲ عاجزگی *ʿā-jiz-ki*, weakness.

▲ عادة *ʿā-dat*, custom, mode, rite.

▲ عادل *ʿā-dal*, just, upright.

▲ عدوت *ʿā-dū-wat*, enmity.

▲ عار *ʿār*, disgrace; modesty.

▲ عارف *ʿā-ref*, wise, knowing, skilful.

▲ عاشق *ʿā-shak*, loving, a lover.

▲ عاقبت *ʿā-ki-bat*, the end; (*adv.*) in fine, in short, finally.

عاقبتگر خبر اوله *ʿā-ko-bat-i-niz khātr o-lā*, may your end be good! i.e. may you die a Mosolman!

▲ عاقل *ʿā-kal*, prudent, wise, sensible.

▲ عالم *ʿā-lam*, the world, the

universe; time, age; mankind.

▲ عالم *ʿā-lam*, learned, wise.

▲ عبادت *ʿibād-et*, worship, adoration.

▲ عبادتکار *ʿibād-et-kār*, devout, religious.

▲ عبارة *ʿibār-et*, interpretation, sense, phrase.

▲ عبد *ʿabd*, a servant, a slave.

▲ عبید *ʿabid*, a hermit; a servant.

▲ عتاب *ʿitāb*, reprehension, reproving.

▲ عثمان *ʿoth-mān*, Osman, the name of the third Khalif. Hence the word 'Ottoman.'

▲ عجب *ʿajz-ghāb*, and عجیب *ʿajib*, wonderful, marvellous.

▲ عجم *ʿajam*, foreign, barbarian; a Persian; incompetent, etc. *Vide* page ۱۰۳, note 1.

▲ عذار *ʿizār*, the face, the cheek; an excuse; a veil.

▲ عرض *ʿard* or *ʿarz*, honor, reputation.

▲ عرض حال *ʿarz-hāl*, a petition.

▲ عز *ʿizz*, glorious, magnificent.

▲ عزیمت *ʿiz-i-mot*, invitation.

▲ عزیمت ایتمک *ʿiz-i-mot et-mak*, to go.

▲ عزة *ʿizzat*, glory, honor.

▲ عسکر *ʿas-kar*, a soldier; an army, a troop.

▲ عشق *ʿashk*, love.

- ▲ عناد *en-ad*, rebellion, sin.
 ▲ عظمت *ez-met*, grandeur, magnificence.
 ▲ عظيم *ez-sim*, great, grand.
 ▲ عفو *ez-fu* or *ez-ft*, pardon, absolution.
 ▲ عقل *ez-kil*, intellect, wisdom.
 ▲ عاقل *ez-ka-la*, prudent, wise.
 ▲ عاقل *ez-ka-lu*, without sense, foolish.
 ▲ عاقل *ez-ka-lu*, folly, stupidity.
 ▲ عاقل *ez-ka-lu*, wise, prudent, judicious.
 ▲ عاقل *ez-ka-lu*, prudence, intelligence, sagacity.
 ▲ عقوبة *ez-ku-bet*, punishment.
 ▲ عكس *ez-eks*, reflection; an image; a return-angle.
 ▲ علاج *ez-laj*, medicine, a remedy.
 ▲ علة *ez-lat*, a malady; an accident, a pretence.
 ▲ علم *ez-ilm*, knowledge, science, art, profession.
 ▲ علي *ez-ale*, above, upon, according to.
 ▲ عمادة *ez-me-deh*, a colonnade.
 ▲ عمر *ez-umr*, life, age.
 ▲ عمل *ez-mal*, work, action.
 ▲ عن *ez-en*, on, from, of, concerning, etc.

- ▲ عناد صاحب *ez-ndd sa-hab*, obstinacy.
 ▲ عناد *ez-ndd sa-hab*, an obstinate man.
 ▲ عنبر *ez-dm-bar*, amber; a place to put barley in.
 ▲ عند *ez-nd*, near, with, about, in, according to, etc.
 ▲ عورت *ez-rot*, a woman, a wife.
 ▲ عوض *ez-ud*, exchange, recompense, reward.
 ▲ عهد *ez-ehd*, a promise, contract, agreement; a will.
 ▲ عيب *ez-ib*, shame; a vice, stain, infamy.
 ▲ عيد *ez-id*, a festival, a religious feast.
 ▲ عيش *ez-aysh*, life, delight.
 ▲ عين *ez-ain*, a spring; the eye; a fountain.
 ▲ عينة *ez-net*, assistance.

غ

- ▲ غافل *gha-fal*, imprudent, negligent; asleep.
 ▲ غايب *gha-ib*, suddenly.
 ▲ غالب *gha-lab*, victorious, conquering.
 ▲ غالباً *gha-laba*, chiefly, upon the whole.
 ▲ غائب *gha-ib*, absent, invisible, hidden.

- ▲ **فتنة** *fit-na*, sedition, rebellion.
 ✕ **فتنة** *fit-na-hi*, quarrelous.
 ▲ **فتيل** *fit-il*, *fidgetty*; the wick of a lamp or candle; *fit-il al-mak*, to become *fidgetty*.
 ▲ **فراست** *far-as*, intelligence, sagacity.
 ▲ **فراغ** *far-agh*, leisure, repose, tranquillity, idleness.
 ✕ **فرش** *far-sh*, a carpet, mat, cushion, bed.
 ▲ **فرست** *far-as*, an opportunity, occasion.
 ✕ **فرست دوشوب** *far-as du-shup*, an opportunity presenting itself.
 ✕ **فراجه** *far-rah-jeh*, a cloth cloak or overcoat.
 ✕ **فروش** *far-rash*, a seller.
 ✕ **فريان** *far-yah*, complaint, cry for help, clamour.
 ▲ **فصل** *fasl*, a section, chapter; division, etc.
 ▲ **فضل** *fadl*, excellence, virtue; science; grace.
 ▲ **فضيلة** *fa-di-lat*, excellence.
 ▲ **فعل** *fa-ʿl*, acting, doing; *fa-ʿl*, an action, a verb.
 ▲ **فقير** *fa-kir*, poor, a religious mendicant; a *faqir*.
 ▲ **فكر** *fa-kr*, thought, care, advice, reflection.

- ▲ **فلان** *fa-lan*, such a one, such, etc.
 ▲ **فلسفه** *fa-las-fa*, philosophy.
 ▲ **فلک** *fa-lak*, the stick with which boys are beat at school; the firmament.
 ▲ **فنا** *fa-na*, bad, base, shameful.
 ▲ **فوت** *fa-ut*, passing away; death; negligence, omission.
 ▲ **فوق** *fa-wuq*, above, besides; superiority.
 ✕ **فوقانه** *fa-wu-kanah*, above.
 ▲ **في** *fi*, in, among, of, by, concerning, etc. **في الحال** *fi-hal*, in truth, truly; **في الواقع** *fi-wa-ʿah*, it so happened; in short, etc.
 ▲ **فيل** *fa-il*, an elephant.

ق

- ▲ **قابل** *ka-bil*, receivable, credible, etc.; able, possible; the future.
 ▲ **قابلية** *ka-bi-li-yah*, appetite; skill, aptitude.
 ▲ **قابلمه** *kap-lam*, a tortoise.
 ▲ **قابض** *kap-mah*, to seize, carry off.
 ✕ **قات** *kat*, folds. **قات قات** *kat kat*? how many folds? &c., how often?
 ✕ **قاتم** *kat-mak*, to add, to join.
 ✕ **قات قات** *kat kat*, come; interrog., how? how many?

- ▲ قهقهه *ka-kā*, a fumina.
 ▲ قد *kād*, stature, body.
 ▲ قدر *ka-dar*, value, price; quantity, number, etc. اول قدر *el ka-dar*, so much.
 ▲ قدرة *kud-ret*, power.
 ▲ قدم *kā-dām*, a foot, a step.
 ▲ قدما *ku-dā-mā*, the ancients. (pl. of قديم *ka-dīm*).
 ▲ قديم *ka-dīm*, old, former.
 ▲ قرار *ka-rār*, constancy, firmness; rest, repose; resistance.
 ▲ قرال *krdl*, a king, chief. قرالجه (pron. *krd-lī-jāh*) the queen.
 ▲ قرآن *kur'ān*, the Koran.
 ▲ قراندش *ka-rān-dāsh* (also قراندش *kār-dāsh*), a brother.
 ▲ قربان *kur-bān*, a sacrifice. قربان بيرام *kur-bān ba-l-rām*, the feast of the sacrifice.
 ▲ قريغه *kur-ba-ghah*, a frog.
 ▲ قرتال *kar-tāl*, an eagle.
 ▲ قارشو *kar-ah*, opposite, against, towards.
 ▲ قارشولمق *kar-ah-la-mak*, to oppose.

- ▲ قرغه *kar-ghah*, a crow.
 ▲ قرق *kirk*, forty.
 ▲ قومت *kir-mak*, to break.
 ▲ قرن *karn*, the belly.
 ▲ قرن *karn*, a horn.
 ▲ قرنجه *ka-rin-jah*, an ant.
 ▲ قريب *ka-rīb*, near; nearly, about.
 ▲ قزانمق *kā-zān-mak*, to gain, acquire, get profit.
 ▲ قزغان *kas-gham*, kettle, boiler, a large saucepan.
 ▲ تساوت *ki-sa-wet*, sorrow, anguish, regret.
 ▲ تسراق *his-rah*, a mare.
 ▲ قسم *kasm*, an oath; division.
 ▲ قصاب *kas-ah*, a butcher.
 ▲ قصد *kasd*, intention, project, design.
 ▲ نصر *kasr*, a castle, a tower.
 ▲ تصلمق *kys-syl-mak*, to be shortened, to make short.
 ▲ قصه *ky-es*, short.
 ▲ كيه *kie-es*, a tale, story; an affair.
 ▲ كه *ka*, only, at least, etc.
 ▲ قطع *ka-tī*, cutting.
 ▲ كطيفه *ka-tī-yī*, velvet.

¹ When the *h* (*s*) is not pronounced, it is purposely left out, in order that the learner should not aspirate it. The *s* is sometimes *ah*, sometimes *ah*, and sometimes *é*: for this there is no rule; the learner must be guided by his ear, and by the words noted in this vocabulary, as a sample of the rest in the language. *Vide* page 2, preceding the Vocabulary.

- ٢ قورقو *kur-kā*, fright, fear.
 ٢ قورقولو *kur-kā-la*, terrible, frightful.
 ٢ قورمق *kur-mak*, to extend; to stretch; to dry (linen, etc.).
 ٢ قورو *kā-rā*, dry, useless.
 ٢ قورومتق *kā-rāt-mak*, to cause to dry.
 ٢ قورومتق *kā-rāt-mak*, to defend, protect; to grow dry, to wither.
 ٢ قوريجە *kā-rizək*, dry.
 ٢ قوزي *kā-ni*, a lamb.
 ٢ قوش *kāsh*, a bird. قوشجي *kāsh-ji*, a falconer.
 ٢ قوشامق *kā-sha-mak*, to attach to, to harness.
 ٢ قوغە *kā-gheh*, an urn, a vessel, (utensil) a bucket. (vulg. *kā-fs*)
 ٢ قوالمق *kak-la-mak*, to smell.
 ٢ قونو *kā-kā*, smell, scent, exhalation.
 ٢ قونومتق *kā-kāt-mak*, to give a smell to anything.
 ٢ قونولمق *kā-kū-la-mak*, to smell.
 ٢ قوگشو *kā-nā-shu*, a neighbour.
 ٢ قول *kāl* or *kol*, a servant, a slave; a soldier.
 ٢ قول or قول *kā-wāl*, a word, a compact; an opinion; a bargain.
 ٢ قول و قرار ايتمق *kāl wa kā-rar et-mak*, to agree.
 ٢ قولج *kā-laj*, a measure the length of the two arms extended.

- ٢ قولغز *kā-la-gāz*, a guide, a pilot, an escort.
 ٢ قولق *kā-lak*, the ear.
 ٢ قولې *kā-la-i*, easy, convenient.
 ٢ قوليلتي *kā-la-i-lit*, ease, facility.
 ٢ قوم *kā-shu*, people, a nation.
 ٢ قوشو *kā-nā-shū* or *kā-nā-shū*, a neighbour.
 ٢ قومتق *kā-mak* or commonly *kā-t-mak*, to place. قوي بوني اورد *kā-i kā-ni or-dak*, put that down there.
 ٢ قوناي *kā-nak*, a house where one puts up on arriving at a village; a residence, home.
 ٢ قونشمق *kā-nāsh-mak*, to converse with any one in a neighbourly manner. (from *kā-nā-shū*)
 ٢ قونمى *kā-nak*, to place one's self, to encamp, to perch.
 ٢ قوومتق *kā-t-mak* or *kā-mak*, to drive away, to turn away (a servant).
 ٢ قوي *kā-wi*, strong, robust; solid.
 ٢ قويلوق *kā-i-rāk*, the tail.
 ٢ قوينيرمك *kā-i-er-mak*, to let go.
 ٢ قياس *kā-sh*, an opinion.
 ٢ قيانە *kā-d-sh*, dress, appearance, air, manner.
 ٢ قيام *kā-yām*, rising up.

- ۲ کسکین *kes-kin*, violent, strong;
 sharp (said of vinegar, wine, a
 knife, *etc.*)
 ۲ کسمک *kes-mek*, to cut.
 ۲ کشتی *kesh-ti*, a boat, a ship.
 ۱ کشف ایتمک *keshf et-mak*, open. *کشف*
keshf et-mak, to enquire into, to
 look after an affair.
 ۲ کشی *ki-shi*, a man, a person.
 ۱ کفایت *ki-fe-yet*, sufficiency, profit.
 ۱ کفر *kuf*, infidelity.
 ۱ کلک *kak-kak*, a partridge.
 ۱ کل *kul*, all, the whole.
 ۲ کل *kul*, ashes, cinders.
 ۱ کلام *ka-lam*, a word, a speech.
 ۲ کم *ken*, wanting.
 ۲ کم *kim*, who, that, *etc.*
 ۱ کمال *ka-mal*, perfection, excellence;
 integrity; fulness.
 ۲ کمسنه *ki-mes-nah*, some one, a
 person.
 ۲ کسه *kim-sah*, some one, somebody,
 any one.
 ۲ کنار *ka-nar*, a side, shore, edge.
 ۲ کنون *ki-nun*, or اکنون *ak-nun*, now,
 at present.
 ۲ کوپک *ku-pak*, a dog. (pron. *ki-o-pak*)
 ۲ کوتوک *ku-tuk*, the stump of a tree,

piece of the root used to light
 a fire with.

- ۲ کوچک *ku-akak*, small, little.
 ۲ کور *kur*, blind.
 ۲ کورک *kark*, a pelisse.
 ۲ کورک *ku-rak*, a spade.
 ۲ گوشه *ku-shah*, a corner.
 ۲ کوک *kuk*, a root.
 ۲ کومرجی *ku-mur-ji*, a coal merchant.
 ۲ کوه *kuh*, a mountain, a hill.
 ۲ کوی *ku-i*, a farm; a town.
 ۲ کویلو *ku-i-la*, rustia.
 ۲ کیرلی *kir-li*, dirty.
 ۲ کیسه *ki-sah*, a purse.
 ۱ کیفیت *key-fi-yet*, quality; state of
 thing or matter.
 ۲ کیلار or کلر *ki-lar*, dispensary; a
 place where the provisions of a
 house are kept.
 ۲ کیلارجی *ki-lar-ji*, the keeper of
 the same; a person in charge
 of the keys.

کی

۲ گاه *gah*, time, place. گاه گاه sometimes.

۲ گاهگاه *gah-gah*, sometimes. [200]

¹ The *g* is always hard, at all times, before every vowel.

- † گي *gi-bi*, like, as, according to, upon, on. *Vide* page ۴۱.
- † گورمک *gū-tar-mek*, to bring, conduct, carry away.
- † گجه *or* گجه *gé-jeh*, the night.
- † گچن, part. of گچمک *gech-mek*, 'to pass,' used adverbially for past time: —as گچنلار *ge-chen-lar-da*, in olden time.
- † گچمک *gech-mek*, to pass, to traverse, to arrive.
- † گچنمک *ge-chin-mek*, to be, to live, to exist; to gain one's bread.
- † گدا *gé-da*, a beggar.
- † گرفتار *gé-rif-tar*, a prisoner, captive; taken.
- † گرک *gé-rek*, it is necessary. *گرک بو گرک* *gé-rek bā gé-rek o*, whether this or that. *گرک گرک* *gé-rék-gé-rék*, it is indispensable.
- † گرمک *gir-mek*, to enter; also گیرمک.
- † گزلمک *gis-lo-mek*, to hide, to conceal.
- † گزلمک *gis-lan-mek*, to be hidden.
- † گزوجه *gis-lu-ja*, secretly [200].
- † گرمک *gez-mek*, to walk, to march.
- † گزیده *gé-zi-dah*, chosen, selected.
- † گشت *gecht*, walking; passage. *گشت و گذار* *gecht-ū gū-zar et-mek*, to promenade.

- † گفتار *gaf-tar*, speech, speaker.
- † گفت و گو *guf-tā-gū*, conversation.
- † گورمک *gūr-mek*, to see.
- † گل *gūl*, a rose.
- † گلمک *gel-mek*, to come, to arrive.
- † گلنچک *gé-lin-jik*, a little bride.
- † گمان *gū-man*, opinion, thought.
- † گناه *gū-nah*, a sin.
- † گنج *genj*, young, tender.
- † گنج *genj*, a granary; a hidden treasure.
- † گنش *gū-neeh*, the sun.
- † گنه *and* ینه (pro. *gé-né* or *yé-né*), again, nevertheless.
- † گوت *gūt*, anus.
- † گوج *gūch*, force, power; occupation. (*Adj.* difficult. *Adv.* *گوجله* *gūj-léh*, with difficulty.)
- ▲ گورک *gou-rek*, fragile, tender, weak; a biscuit.
- † گورلتي *gū-rul-ti*, noise, thunder.
- † گورمک *gūr-mek*, to see, perceive, discover.
- † گورنمک *gū-rān-mek*, to be seen, to appear.
- † گور *gū-ra*, near, according to [136].
- † گوز *gūs*, the eye.
- † گوزل *gū-zel*, handsome, beautiful.
- † گوزنمک *gū-zet-mek*, to view, observe; consider.
- † گوسترمک *gūs-ter-mek*, to show.

- † گوش *gash*, the ear, hearing.
 † گیت *gik*, the heavens.
 † گونل *ga-nal*, the heart, soul, the mind; intuition.
 † گول *gul*, a pond.
 † گولدرمک *gul-dir-mak*, to amuse, to make laugh.
 † گولشمک *ga-lush-mak*, to joke together: to strive, wrestle.
 † گولگه *gul-gah* or *kul-gah*, shade.
 † گولگه لشمک *gul-gah-lan-mak*, to take the shade, to refresh one's self.
 † گولمک *gul-mak*, to laugh.
 † گومش *ga-mash*, silver, money.
 † گومشک *ga-mak*, to ruminate; *ga-mak*, to think intently.
 † گوملمک *gam-lo-mak*, to be buried, to bury.
 † گومک *gam-mak*, to bury (a treasure, not a dead man).
 † گون *gan*, the day.
 † گوندزمک *gan-dar-mak*, to send.
 † گوندز *gan-daz*, (adv.) by day.
 † گونمک *ga-on-mak*, to boast.
 † گیتمک *gi-mak*, to go, to walk.
 † گیتجه *gi-jeh*, night, the evening.
 † گیرمک *gi-mak*, to enter.
 † گيرو *gi-ra*, back, over again, (adv.) گولمک *gi-ra gul-mak*, to return.

- † گیزلو *gis-la*, rather گیزلو (adv.) hidden, secret.
 † گیزلنمک *gis-lan-mak*, to be hid.
 † گیت *gi-yik*, a stag, a kind of deer only existing in Mount Taurus.

ل

- † لاجل *la-laj*, because, for the reason that.
 † لازم *la-lam*, necessary, urgent, suitable. لزومی ایچون *la-lam-i-i-chen*, as far as is needed.
 † لاش *lash*, a corpse.
 † لاردی *la-lar-di*, word, speech.
 † لال *lal*, a ruby.
 † لاله *la-lah*, a tulip.
 † لایق *la-yak*, worthy, proper, suitable, able.
 † لب *lah*, the lip; edge, shore; side of a river.
 † لباس *la-las*, a garment; clothes; drawers.
 † لسان *la-las-na*, a cabbage.
 † لذت *la-lat*, pleasure; sweetness. لذت العیش بالنقل *la-lat al-ai-sha bil-nakl*, the sweetness of life consists in moving from place to place (changing about).

- ▲ لذيز *la-siz*, sweet, delightful.
 ▲ لسان *li-sân*, the tongue; language, speech.
 P لشكر *lash-ker*, an army.
 ▲ لطافة *la-ta-fat*, grace, elegance.
 ▲ لطف *lutf*, gentleness, humanity, courtesy.
 ▲ لطيف *la-tif*, sweet, agreeable :
 (plur.) لطايف *la-tâ-yef*, jokes, tales, etc.
 ▲ لطيفة *lâ-ti-fêh*, a jest, a joke, a tale.
 ▲ لعب *la'eb*, playing; a game.
 ▲ لعنة *la'nat*, a curse, anathema.
 ▲ لغة *la-ghat*, speech, language; a dictionary.
 ▲ لقمة *lok-mêh*, a morsel, a mouthful.
 راحة لقوم *ra-hat li-kûm*, 'a mouthful of pleasure:' a kind of sweetmeat for which Constantinople is celebrated among the people of Turkey.
 ▲ لكن *le-ken*, but, nevertheless, however.
 ▲ لوازم *li-ara-sim*, necessaries.
 ▲ لوله *lâ-lâ*, a pipe, a tube whence the water of a fountain flows.
 ▲ لهو *la-hû*, blood: *laho*, play, diversion.
 P ليكن *lay-ken*, but.
 ▲ ليل *layl*, the night.

- ▲ ليكت *lay-lêk*, a stork, for لكت
leg-leg, from the noise which it makes.
 P ليمون *lai-mûn*, a lemon, a citron.
 ▲ لئيم *la-'im*, cursed.

م

- ▲ ما *ma*, that, which, what. No, not. (Neg.)
 ▲ ما *ma* and *ma'*, water.
 ▲ ما بين *ma-bayn*, (adv.) between.
 ▲ ماجرا *ma-jara*, an event; accident; occurrence; (*lit.*, that which has taken place.)
 ▲ ماعدا *ma-ada*, the past; besides, except; the rest.
 ▲ مال *mal*, wealth, riches, estate.
 P مالبخوليا *ma-li-kho-li-ya*, melancholy.
 P مالدار *mal-dâr*, rich, wealthy.
 T مالدارتي *mal-dar-tik*, wealth, opulence.
 ▲ مالک *ma-lak*, a king, lord, master, possessor.
 ▲ مانع *ma-na'ê*, a hindrance, impediment, objection.
 P مانند *ma-nând*, like, as.
 P ماه *maâ*, the moon.

- ▲ مائة *me-yet*, a hundred.
 ▲ مایل *me-'il*, inclined, bent; well-disposed; affectionate.
 ▲ مباد *mu-bâd*, let it not be, lest, *etc.*
 ▲ مبارک *mu-bâ-ret*, happy, blessed, holy. مبارک اوله *mu-bâ-ret o-la*, may it do you good! مبارک باد *mu-bâ-ret bâd*, compliments.
 ▲ مباشرة *mu-bâ-ahî-ret*, beginning, commencement.
 ▲ مبالغ ايله *mu-bâ-legh ile*, extremely.
 ▲ مبالغه *mu-bâ-le-gha*, diligence, best endeavour.
 ▲ متابع *mâ-ta-bîc*, a follower, a servant.
 ▲ متابعه *mâ-ta-bî-cat*, obsequiousness.
 ▲ متحد *mât-id-had*, united, made one.
 ▲ متعلق *mâ-ta-al-lek*, belonging to.
 ▲ متفرع *mut-ta-fer-roc*, sprouting from; originated, produced.
 ▲ متفق *mut-ta-fek*, concurring, suitable, agreed.
 ▲ مثل *mi-thil*, like, likeness.
 ▲ مثل *mât-thal*, a fable, a proverb.
 ▲ مجال *me-jâl*, power, force; skill.
 ▲ مجسم *mu-jas-sem*, incarnate, corporeal. آغا جدن مجسم صورت *d-ghaj-den mu-jas-sem sâ-ret ye-pân*, a maker of wooden images.

- ▲ مجلس *mej-lis*, an assembly; the council.
 ▲ محاربه *mu-hâ-ri-bâh*, war, combat.
 ▲ محبوب *mâh-bûb*, beloved, a lover.
 ▲ محبوس *mâh-bûs*, imprisoned; a prisoner.
 ▲ محدث *mu-had-das (dâh)*, a narrator, teller of tales.
 ▲ محراب *mâh-râb*, or *mât-râb*, the chief place in a mosque.
 ▲ محرم *mâ-har-ram*, unlawful; name of a month (the first of the Mohamedan year).
 ▲ محروم *mâh-ram*, prohibited, deprived.
 ▲ محصول *mâh-sâl*, the produce of the earth, the harvest. محصل *mu-has-sâl*, an officer who collects the tithes, *etc.*
 ▲ محض *mâh*, pure, full; only.
 ▲ محضر *mâh-dar*, the (royal) presence.
 ▲ محکم *mu-hâk-kim*, solid. [adv., firmly]
 ▲ محکمه *mâh-hî-mâ*, the tribunal of the Cadi.
 ▲ محل *me-hâl*, a place. نور محل *nûr me-hâl*, the light of the place; *i.e.*, the beauty of the Palace.
 ▲ محمد *Mu-ham-med*, the prophet.
 ▲ مکنه *mât-nâ*, trouble, disagree.

▲ محيط *mū-hit*, comprehending; surrounding; a fortress. بحر محيط *bahr-mū-hit*, the ocean.

▲ مخاطرة *mū-khā-to-rah*, danger.

⊥ مخاطرة لو *mu-khā-to-ré-lū*, dangerous.

▲ مخالف *mū-kha-lef*, contrary, opposed to. مخالف الحق *mū-kha-lef il-hak*, false.

⊥ مخالفت *mu-kha-li-fet*, opposition, resistance.

▲ مختار *mukh-tār*, chosen; the best; an ambassador.

▲ مخصوص *makh-sū*, peculiar, proper. (*adv.*, on purpose, an express messenger).

▲ مخلوق *makh-lūk*, created, produced; a creature.

▲ مدة *mid-det*, time, a certain time.

▲ مدح *madh*, praise, applause.

▲ مدد *ma-dad*, assistance, help.

▲ مدهوش *mad-hūsh*, senseless, confounded.

▲ مدينة *ma-dī-neh*, a city. Medina is called 'par excellence' the city.

▲ مراد *mu-rād*, will, desire, intention.

▲ مرتبة *mar-to-bēh*, a step, degree; rank, dignity; time.

▲ مرحمت *mér-ha-met*, clemency, compassion, mercy.

⊥ مرحمتلو *mér-ha-met-lū*, merciful, gracious.

▲ مرخوم *mar-hām*, euphemism for 'defunct': *lit.*, one upon whom God has had mercy: also, فوت *fū-ūt*, (one who has) passed away.

⊥ مرد *merd*, a man.

⊥ مردار *mur-dār*, dirty, impure.

▲ مرض *mard*, falling sick; *maram*, disease.

⊥ مریضو *ma-ras-lū*, sick, ill.

⊥ مرکب *mar-kab*, a thing ridden; a donkey.

⊥ مرکب *mu-rak-kab*, ink.

⊥ مردامق *me-rel-dd-mak* or مردانمق *me-rel-dan-mak*, to murmur, cry, etc.

▲ مروءة *mu-rū-wet*, pity, assistance, protection, kindness.

⊥ مروءتلو *mu-rū-wet-lū*, benevolent.

▲ مزاج *mi-zaj*, temperament. (used for 'health,' etc., in common parlance)

▲ مزاد *ma-zād*, an auction.

▲ مزار *ma-zār*, a sepulchre, tomb.

⊥ مزه *mazh*, taste, a relish.

▲ مزید *ma-zīd*, increase, energy.

▲ مزین *mu-zay-yen*, adorned: also, a barber, because he makes

you neat and orderly by clipping the beard, *etc.*

ف مژده *muj-dêh*, good tidings.

ا مسافت *ma-sa-fat*, distance, space; endurance, sufferance.

ا مسافر *mu-sa-fer*, a traveller, a guest.

ا مسبب *mu-sab-bab*, the causer of causes, *i.e.*, God; to gain one's livelihood.

ف مست *mast*, drunk.

ا مستحق *mâs-tâ-hakk*, deserving, worthy.

ا مستغرق *mus-tagh-rak*, immersed, drowned.

ا مستغفر *mus-tagh-fer*, soliciting pardon.

ا مسخر *msa-khd-ra*, raillery, mockery; a buffoon; a masquerade.

ف مسخرات *mas-kha-ra-kh*, ridicule, raillery, nonsense.

ا مسرور *mas-râr*, cheerful, contented, joyful, delighted.

ا مسكن *mas-ken*, a dwelling.

ا مسكين *mis-kin*, poor, a beggar.

ا مسلط *mu-sal-lat*, a governor; ruling, overpowering; a vampire.

سلط اولمق *mu-sal-lat ol-mak*, to prevail, be superior.

ا مسلم *mus-lim*, a true believer; a Mussulman.

ا مشايخ *mu-shâ-yakh*, (the pl. of شيخ) chiefs.

ا مشاور *mu-shâ-wo-raf*, counsel, debate.

ا مشترك *mushtâ-rah*, a partner.

ا مشتري *mushtâ-ri*, a purchaser.

ا مشرف *mu-sher-raf*, honored.

ا مشرق *masht-rah*, the east.

ا مشروح *masht-râh*, explained, *afro-said*.

ا مشغول *masht-ghâl*, occupied, attentive, diligent.

ا مشهور *masht-hâr*, celebrated, famous.

ا مشي *ma-shi*, walking.

ا مصلحة *mas-la-lat*, employment, business, occupation.

ا مصنف *mu-am-nif*, the composer, author or editor of a book.

ا مصيبة *mu-si-bat*, a misfortune, trouble, disgrace.

ا مضائق *mu-ddâ-tâ*, want, narrowness; oppression.

ا مضبوط *mas-tâb*, good, proper; held, governed.

ا مطيع *mu-ti*, obedient, subject.

ا مظلوم *mas-kin*, oppressed; modest.

ا معونة *mu-a-wo-na*, assistance, subsidy, aid.

ت کسکین *kas-kîn*, violent, strong;
sharp (said of vinegar, wine, a
knife, etc.)

ت کسمک *kas-mak*, to cut.

ف کشتی *kash-tî*, a boat, a ship.

ا کشف *kashf*, open. کشف ایتمک
kashf et-mak, to enquire into, to
look after an affair.

ت کشی *ki-shî*, a man, a person.

ا کفایت *ki-fa-yet*, sufficiency, profit.

ا کفر *kufî*, infidelity.

ب کلک *kik-kik*, a partridge.

ا کل *kul*, all, the whole.

ت کل *kul*, ashes, cinders.

ا کلام *kâ-lâm*, a word, a speech.

ف کم *ken*, wanting.

ت کم *kim*, who, that, etc.

ا کمال *ke-mâl*, perfection, excellence;
integrity; fulness.

ت کمسنه *ki-mee-nah*, some one, a
person.

ب کمسه *kim-sah*, some one, somebody,
any one.

ف کنار *ke-nar*, a side, shore, edge.

ف کنون *ki-nîn*, or اکنون *ak-nîn*, now,
at present.

ت کوپک *kû-pak*, a dog. (pron. *ki-o-pak*)

ت کوتوک *kû-tuk*, the stump of a tree,

piece of the root used to light
a fire with.

ت کوچک *kû-çak*, small, little.

ت کور *kôr*, blind.

ت کورک *kark*, a pelisse.

ت کورک *kû-rak*, a spade.

ف گوشه *kû-ahsh*, a corner.

ت کوک *kuk*, a root.

ت کومرجی *kû-mar-jî*, a coal merchant.

ف کوه *kâh*, a mountain, a hill.

ف کوی *kû-î*, a farm; a town.

ت کویلو *kû-i-lâ*, rustic.

ت کیرلی *kir-kî*, dirty.

ف کیسه *ki-sah*, a purse.

ا کیفیت *kay-fi-yet*, quality; state of
thing or matter.

ت کیلار or کلر *ki-lar*, dispensary; a
place where the provisions of a
house are kept.

ت کیلارجی *ki-lar-jî*, the keeper of
the same; a person in charge
of the keys.

کی

ف گاه *gâh*, time, place. گاه گاه sometimes.

ت گاهگاه *gâh-gâh*, sometimes. [300]

¹ The *g* is always hard, at all times, before every vowel.

- ▲ منفعة *mam-fa-^عat*, emolument, profit, advantage.
- ▲ منوال *min-wal*, mode, manner.
نه منوال اوزره *neh man-wal a-zé-rah*, in what way can you pretend?
- ▲ موافق *mü-d-fik*, suitable, proper; according to.
- ▲ مواقع *ma-wä-ke*, occurrences; what have happened (pl. of وقع *ما*).
- ت ممتلئ *müt-lä*, happy, fortunate.
- ▲ موجود *mdü-jüd*, existing, being; found.
- ف موم *müm*, a candle.
- ▲ مومن *mü'-men*, a true believer; faithful.
- ف ت مہتر *meh-ter*, a tambour, war trumpet, etc.; band of musicians.
- ف مہبان *mih-ri-ban*, affectionate, benevolent; a friend.
- ف بگا مہلہ ویر *mih-let*, delay. *bd-na mih-let ver*, give me a little time (and I will pay you).
- ▲ مہمات *mu-him-mat*, necessities, provisions.
- ف می *mdl*, wine.
- ف میخانہ *mi-kha-né*, a wine-tavern.
- ت میخلمن *mikh-la-mak*, to nail up.
- ▲ میدان *mat-ddn*, a plain, an open field; a place where the horses are exercised with the jerid.

- میدانہ چقرمت *mai-da-néh aht-ter-mak*, to publish abroad, etc.
- ف میر *mir*, a prince, lord, chief. میرلوا *mir-lüa* or *mir-li-wa*, general of brigade.
- ▲ میراث *mi-räth*, inheritance, heritage.
- میراث اولمق *mi-räth ol-mak*, to succeed to an estate.
- ▲ میسر *mu-yas-ser*, made easy, facilitated.
- ت میشہ *mi-shesh*, an oak.
- ▲ میل *matl*, leaning towards; affection, love.
- ت میمون *mat-mün*, an ape.
- ف میوہ *mat-va*, fruit.

ن

- ف ناچار *na-^حädr*, helpless, without resource.
- ▲ ناحق *na-^حäq*, unjust, injustice.
- ف نادان *na-dän*, ignorant.
- ت نادانلق *na-dän-läq*, ignorance.
- ▲ نادر *na-där*, rare, singular. (adv., rarely)
- ▲ نار *ndr*, fire; a pomegranate.
- ▲ ف نازج *na-räbj*, an orange.
- ف ناز *nds*, blandishment, coquetry; elegance.
- ف نازک *na-zik*, thin, elegant, pretty.

نازکلیک *na-zik-kik*, elegance.

نااله *na-ā-lāh*, useless. (also *d-na-lāh*)

ناقل *na-kil*, a relator, story-teller, etc.; one who takes (anything) from place to place.

ناگاه *na-gāh*, suddenly.

نام *nām*, a name; fame, renown.

نای *na-ī*, a reed, pipe, a flute.

نایل *na-yil*, obtaining, attaining, acquiring.

نایم *na-yem*, a sleeper.

نجه *ni-jeh*, how? in what manner?

نجه زمان درکه *ni-jeh zā-man der-ki*, what a long time it is that. *نجی*, termination added to numerals. *Vide* [45].

ندا *ni-da*, calling, proclaiming.

ندر *na-dir* for *naḥ der*, what is it?

ندن *na-dan* for *naḥ dan*, from whence?

نذر *na-zar*, a vow, a gift.

نردبان *na-rā-bān*, a ladder, a staircase. (also *na-rā-bān* or *na-rā-bān*)

نزد *na-ra-da*, (abbr. for *نزد*) where? in what place?

نزاع *ni-na-ā*, a dispute, litigation.

نزدیک *na-zik* and *naḥ*, near, close to.

نسب *na-sab*, genealogy, lineage.

نسنه *na-saḥ*, a certain person or thing. هر نسنه *har na-saḥ*, whatever.

نسیم *na-sim*, the zephyr, fragrant air.

نشان *ni-shān*, a sign, signal; seal; an order. نشان افتخار *ni-shān-i-ifti-khar*, decorations of the Sultan Mahmūd II.

نصر *na-sar*, assistance; victory.

نصیب *na-sib*, lot, fortune, destiny.

نصیب ارامش *na-sib-i-ā-rā-māsh*, to seek one's fortune.

نصیحة *na-si-ḥat*, advice, counsel.

نظام *ni-zām*, stringing (pearls); arrangement, order, regulation.

نظام جدید *ni-zām-i-jadid*, new military regulations.

نظر *na-sar*, the sight; looking at, seeing, etc.

نظیر *na-zir*, alike, equal to; similitude. غیر نظیر *ghair-i-na-zir*, unequalled.

نعل *na-āl*, a horse-shoe, a hoof, etc.

نعم *na-ām*, yes, then, very well.

نعمه *ni-ām*, grace, favour, wealth, etc.

نفایس *na-fā-yas*, anything delicate, precious. (pl. of نفیس *na-fīs*)

▲ نفس *nefs*, the soul; the person.

نفس *no-fass*, the breath; water-pipe to smoke.

ت نفسلنمک *ne-fās-len-mek*, to take breath, to repose.

▲ نفع *nefʿ*, gain; doing good; advantage.

▲ نقص *naks*, defect, wanting, short.

▲ نقل *naki*, history, narrative, tale, etc.; moving from place to place.

ف نگاه *nigah*, a look; custody, care.

ف نماز *na-māz*, prayers, worship.

ف نو *ndū*, new, fresh.

▲ نوبه *naū-bat*, a period, time, turn; a band of music. نوبه ایله *nd-ā-bet i-lah*, by turns, alternately.

ف نوجوان *na-ū ja-wan*, a young man.

ت نولا *no-la* (abbrev. for نه, what, and اوله, it may be [78]), i.e. what can happen? where's the harm? willingly; with pleasure.

ت نه اولیدی *no-l-i-di* for نه اولیدی *ne ol-i-di*, would to God! may it please God! *Vide* page ۳۲.

ت نه *neh*, what?

ف نیاز *ni-dz*, demand, prayer, supplication.

▲ نیه *ni-yet*, intention, will, object.

ف نیک *nik*, good, beautiful.

و

و *va*, (conj.) and, also.

▲ واجب *va-job*, necessary, expedient, fit, proper.

▲ واحد *wa-hod*, one, sole.

ت وار *var*, impersonal verb. *Vide* [91].

وار *var*, a Persian termination implying 'possession.' امید وار *a-mid-var*, there is hope, I hope, or have hope.

ت وارمک *var-mak*, to go, to arrive.

▲ واصل *wa-sal*, joined, met. واصل اولمک *wa-sal ol-mak*, to arrive at, attain one's end.

▲ واعظ *wa-ʿiz*, a preacher.

▲ وافر *wd-fir*, abundant, copious; many, much.

▲ واقع *wd-ke*, happening, an occurrence.

▲ واقف *wd-kif*, standing; skilful, learned.

▲ والد *wd-lid*, a parent, a father. والی *wa-li-da*, a mother; hence *wa-li-da sul-tan* or *kha-tā*, the Sultan's mother, the Dowager Sultana.

▲ وآله *wd-l-lah*, by God.

▲ والی *wd-lī*, a prince, a governor.

ف واه *eah*, oh! ah!

▲ وجود *wa-jūd*, existing, existence;
sound, etc.; life.

▲ وجه *wejh*, the face, aspect, form.
وجه نه *wejh*, in what way?

▲ ورد *werd*, a rose. [گل *gul*]

▲ ورد *wē-rāk* also ياراق *yāp-rāk*, a
leaf of a tree.

▲ وصف *edsf*, description, narrative;
praise.

▲ وصية *wa-si-yet*, a will, a testament;
a command, an order.

▲ وطن *wed-tan*, a country; home; a
plain.

▲ وعدة *wa-ḡ-da*, a promise, vow.

▲ وعظ *wa-ḡṣ*, a discourse, sermon.

▲ وفا *wa-fa*, performing a promise;
a promise, sincerity, friendship.
Vide the word من *man*, 'I.'

▲ وقت *sakt*, time, season, hour.

▲ وقوف *wa-kūf*, practice, skilfulness;
permanence; entail.

▲ ولایت *wē-lā-yet*, a country, a city,
a town, a residence.

▲ ویرمک *wa-mak*, to give.

و

▲ وارج *wa-waj*, a kind of herb.

▲ های *ha-i*, (interj.) ho! etc.

▲ هب *hap*, all, the whole.

▲ هتی *hēt-tā*, till, until, as far as.

▲ هجرت *hij-rat*, flight; the era of the
Hijra commences A.D. 622.

▲ هجوم *hu-jām*, an assault, effort.

▲ هدایت *hi-de-yet*, direction; the
gift of God to go in the true path.

▲ هر *her*, all, every. هر یکی *her ik-i*,
each one.

▲ هلاک *ha-lāk*, ruin, destruction.

▲ هله *ha-lā* or *ha-la*, interjection and
expletive [123].

1 A Turkish poet has said—

اگر فقیری وعدهٔ وصال نه حال ایسه
جاندر او مراندم نه دگلی مهال ایسه

An-lar fa-kir-i wa-ḡ-da'ti was-lin ne hal i-sa

Jan-dar a-mar efu-din ne dāḡ-ā me-hal i-sa

I, poor fellow, have learned to know the value of your promises.

But such is life, that one still hopes on, even under impossible circumstances.

یاوز ادم *ya-üz a-dem*, a good man.

† یاوزلنمق *ya-üz-lan-mak*, to exasperate, render fierce and energetic.

† یای *yâ-yî*, a bow.

† یایان *ya-yân*, a footman—a man on foot.

† ییارمق *ya-par-mak*, (commonly used instead of *اپارمق* *a-par-mak*, to take away.

† ییان *ya-bân*, a desert, a wide plain.

یوان اوردگی *ya-bân ür-de-ği*, wild duck.

† ییراق *ya-prâk*, a leaf.

† یتشمک *yê-tîsh-mak*, to attain, to arrive at; to suffice.

† یتورمک *yê-tîr-mak*, to lose, and *yê-tîr-mak*, to make suffice. یتر *yê-tîr*, it suffices.

† یدرمک *ye-dîr-mak*, to give to eat, to cause to eat.

† یدک *yê-dek*, a led horse.

† یدکچی *ye-dek-ji*, a groom, the man leading a horse.

† یر *yêr*, a place. یر یوق *yêr yek*, there is no room.

† یرک *ye-rak*, state of a falcon when in best condition to hunt.

† یراقلنمق *ye-rak-lan-mak*, to arm, equip.

† یرالمق *ye-ral-mak*, to wound.

† یرامز *ye-re-maz*, useless.

† یرامتق *ye-re-mak*, to be useful, of service. یرار نه *neh ye-ran*, what use is it?

† یرتمق *yîrt-mak*, to tear in pieces.

† یردم *yêr-dem*, aid, assistance.

† یرلو *yêr-lu* or *yêr-lî*, appertaining to a place; countryman.

† یرمق or یازمق *yêz-mak*, to write.

† یرار *yêr-êr*, the left (side).

† یرار *ye-es-rêr*, facility, prosperity.

† یشیل *yê-âhl*, green.

† یشیلک *yê-âhl-kîk*, verdure, a meadow.

† یشیلنمک *yê-âhl-lan-mak*, to render green.

† یرع یعنی *yê-ai*, that is to say. *Vide page 7.*

† یرغور *yêgh-mâr*, rain. یرغور یغور *yêgh-mâr ye-ghar*, it rains.

† یرغورلق *yêgh-mâr-lîk*, a cloak for the rain.

† یرک *ye-rêk*, the skirt, a border, bank.

† یرلشمق *yêr-lan-mak*, to approach.

† یرلمق *yê-lîl-mak*, to be demolished, to fall down.

† یرلمق *yêl-mak*, to destroy, demolish.

† یرلین *ye-lîn*, certain.

† یرک یک *neh* or *'ek*, one. یرک یک *yê-kê-yek*, one by one.

- † يوك *yük*, burden, load of a horse.
 † يوكلنمك *yük-let-mek*, to load.
 † يوكلنمك *yük-len-mek*, to fall upon
 or attack a person.
 † يول *yol*, a road, way, means.
 † يولر *yollar*, a rope, collar.
 † يولف *yuluf*, oats. (perhaps a cor-
 ruption of اعلف)
 † يولجي *yolcu*, a traveller.
 † يولداش *yol-dash*, a companion on
 the road.
 † يولداشلىق *yol-dash-lik*, company.
 † يولمق *yul-mak*, to pluck up.
 † يوم *yom*, a day.

- † يونمق *yün-mak*, to wash.
 † ييچك *yi-yük*, catables.
 † ييقامق *yi-ka-mak*, to wash.
 † ييل *yil*, the year.
 † ييل *yil*, (for يل *yol*) the wind.
 † ييلان *yi-lan*, a serpent. (for ايلان
 'i-lan)
 † ييليزه *yil-pa-mak*, a pan. (for يول-
 p-mak)
 † ييللو *yil-lu*, yearly, aged.
 † ييماق *yi-mak* for يامق *ya-mak*, to
 spread out.
 † ييو *yi-yü*, food, sustenance, victuals,
 'cibus edulium.'







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